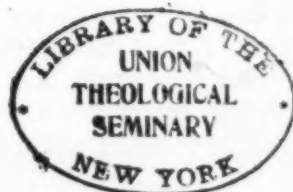


The
**CHRISTIAN
CENTURY**

A Journal of Religion

Gandhi

By Blanche Watson



FAITH AND THE FUTURE

By Canon E. W. Barnes

Bishop Designate of Birmingham

**Denominationalism
and Party Politics**

An Editorial

Fifteen Cents a Copy—Sept. 25, 1924—Four Dollars a Year

SEP 25 1924

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HYMNS OF THE UNITED CHURCH

CHARLES CLAYTON MORRISON and HERBERT L. WILLETT, *Editors*

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EDITORIAL

The Downfall of Alessandri

THE LATIN IS EVIDENTLY swinging toward military autocracy as the rest of the western world swings in the opposite direction. First Italy, then Spain. The abortive revolt in Brazil was an attempt on the part of a clique of army officers, combining with wealthy coffee planters, to set up a virtual dictatorship. Now a similar military uprising has seized power in Chile, and the president, Arturo Alessandri, has been forced to resign and take refuge in another country. Senor Alessandri has been one of the most interesting personalities in the politics of South America. Until his accession to office Chile had been governed, to all intents and purposes, by a little oligarchy of large landowners. Alessandri came in as an avowed liberal, and he has stood by that faith. The grip of the aristocrats on the state was partially broken, although they maintained enough power in the national legislature constantly to embarrass the executive. The nation was committed to the acceptance of arbitration in its ancient dispute with Peru over the Tacna-Arica question, despite the contention of the president's enemies that there was nothing to arbitrate. Public education was supported, and the higher schools brought to a new level of effectiveness. And the president even went so far as to champion the cause of temperance, which the vineyard proprietors interpreted as another attack upon their vested interests. Tension in Chile has been mounting throughout the term of Senor Alessandri. Now it has brought to pass the military dictatorship which puts into office a new cabinet announced to be ready to "maintain the power of the judiciary in respect to the constitution and

the laws of the republic in so far as they are compatible with the new order of affairs." It is doubtful if a more naive, but genuine, expression of political purpose was ever made. In the meantime, the United States should look to it that none of its great power in the southern continent is made use of to strengthen this sort of reaction, whether in Chile or in any of the other Latin republics.

Denmark Takes the Lead

FROM THE VIEWPOINT of the tough-minded advocate of preparedness there can be no explanation of the act of Denmark in preparing to abolish its army and navy but that the rich little kingdom, having observed war at such close range for so long, has been maddened by the sight and so is about to commit suicide. Denmark is one of the most comfortable countries in Europe. Its inhabitants have a standard of living that gives room for universal education and unusual leisure for cultural pursuits. At the same time, the kingdom has historic quarrels with several other states. And it has a set of neighbors who have never been noted for their altruistic course in international affairs. In the face of all this, Denmark calmly prepares to abolish military and naval conscription, do away with its war office and admiralty, cut down its land forces to a corps of 7,000 frontier guards and its naval force to five boats for fishing inspection, one surveying vessel, one larger vessel, three motorboats and twelve seaplanes, and reduce the annual expenditures for military and naval purposes from 60,000,000 to 11,000,000 kroner. Nor does anybody in Denmark seem to be ex-

cessively excited over the outlook. While Switzerland is being pointed out as proof that the way to keep out of war is to arm everybody, Denmark goes ahead to show its belief that the way to keep out of war is to disarm everybody. Even the border patrol that is to take the place of the present army is to be without rifles and artillery. And it remains to be seen whether the Danes are crazy, or whether they are really the first sane people in a crazy world.

Looking Out the Window

THE SHRIEK of factory whistles, the excitement across the street draws us to the window, where it takes but a moment to locate the source of the giant drone overhead. There they come, the scout planes ahead and on the wings, and in the center the three giants that have circled the globe! We are standing in an office window and, from the edge of Chicago's loop, watching the closing stages of the first circumnavigation of the world! Inevitably the mind goes back to the group that stood on the quay of that little Portuguese harbor, almost exactly four hundred years ago, and watched Magellan's ship beat in from the first circumnavigation. What new realms were opened that day for man's physical conquest! And what a providence it was that, at the very hour those wider material vistas were appearing, that young monk should have stood up in that imperial diet at Worms and annexed new realms for man's spiritual adventuring. Surely we are once more at an hour when every new material advance, such as that heralded by the return of these circumaviators, but emphasizes the need for a parallel spiritual advance that has not yet come. Materially we are piling up our conquests, but the fear grows that, unless we quickly learn to master our machines, they will master and destroy us. "What we all have to face," says a novel published this week, "is another sort of struggle between liberty and property in which we as living souls shall be struggling to escape the domination of things." And many warn us that, if we allow ourselves again to drift that far, our creations will wipe out their creators. The watchers in that Portuguese harbor needed their Luther, and he came. We need another Luther now.

Do the Churches Mean Business?

NOTHING CONNECTED WITH the so-called Defense Day was more encouraging than the manner in which large sections of the religious community greeted what was to them indeed a "test." Particularly, it must be said, did Methodist conferences back up the fine words adopted by that denomination last May with a refusal to be stampeded into this military dress rehearsal. The more melancholy, then, the spectacle presented by such a Methodist paper as the Central Christian Advocate. This weekly gave large space to the militaristic scheme. It condemned it. It

never withdrew that condemnation. In an editorial published two days before the test it spoke of the display as "improper and unwise." Yet it, at the pinch, counseled participation. Why? Because General Pershing, in speaking to the cadets at West Point, had said: "Every patriotic citizen will be expected to participate." So the editor, saying that this constituted a definition in the light of which the people must stand and he counted—"Are you a patriot or are you not a patriot?"—told his readers that their consciences as Christians no longer counted, and that they had no choice but to participate at the word of the war department. "Whatever others may do Methodists will not, because they cannot, fail to be counted. With all conceivable loyalty for the flag, Methodists will march behind its folds, whatever they may question as to the philosophy of citizen Weeks." Here, in as tangible a form as could be asked, is the issue. Do the church declarations in regard to war and the Christian conscience mean anything vital, or is there no alternative, when a war department or a general announces a definition, but to accept it and toe the mark? Most Methodists, we are convinced, think otherwise. And if the editor of the Central Christian Advocate does not agree, we invite him to ponder for awhile the meaning of the declaration already adopted by his church: "Governments which ignore the Christian conscience of men in time of peace cannot justly claim the lives of men in time of war."

China: Act 1: Scene 12: the Same

EVERY SUMMER SINCE 1912 China has had some sort of a war. It looked as though 1924 might prove an exception, but the annual rumpus is on at last, and the cables read about as usual. There is the jumble of Chinese names that mean less than nothing to the occidental reader; there is the editorial explanation of moves and motives that serves to befog rather than enlighten. What is it all about? The trouble seems to have started between two of the second grade military governors, or tuchuns, General Lu, of the province of Chekiang, and General Chi, of the province of Kiangsu. The great port city, Shanghai, is in Kiangsu, but, since it is nearer the headquarters of General Lu than those of General Chi, it has been under the nominal control of General Lu. The comic aspect of the situation arises out of the fact that the city is really under the control of neither one, nor of any Chinese, but of an international council and an international customs force. However, General Lu and General Chi have been walking around each other, growling and spitting, for several years now. Now they are at each other's throat. If the fighting could have been confined to the two it would have made little difference what the outcome was. But other, and more formidable, forces seem to be involved. General Lu appears to have the backing of General Chang, the war lord of Manchuria. General Chi is a satellite of General Wu, the war lord of the rest of north China. A year ago General Wu gave

General Chang a thorough, and unwelcome, beating. Since that time General Chang, secure in his Manchurian territory beyond the Great Wall, has been nursing his strength in preparation for another round with General Wu. Now, with General Wu more or less committed to seeing his subordinate, General Chi, through to success in his campaign in the lower Yangtze valley, General Chang thinks he has found the strategic moment to take his old antagonist in the back. Perhaps a real fight will come out of it. Perhaps a defeat will be the portion of General Wu. Perhaps General Chang will become military dictator in Peking. But what difference will it all make? Not much, in the long run. The rush of Russia to political control in the far east will be checked for an instant, but not for long. China will remain as inchoate politically as she has been for the past dozen years. For China is still in the first act of her revolution. This sort of military by-play is likely to go on for years without accomplishing much of anything. The substantial changes, that are at last to produce a better order, are making in other realms.

Illinois Miners Propose Superpower

THE ILLINOIS MINERS form one of the strongest labor organizations in the country. There are ninety thousand of them and they have demonstrated great cohesiveness under the leadership of Frank Farrington. They signed the three-year wage agreement recently negotiated by the national organization, but forty thousand of them are now out of work, owing to the general instability of mining and to the competition of the non-union mines in West Virginia and eastern Kentucky, which are able to deliver coal in Chicago more cheaply than can the Illinois mines. They have the advantage of thicker veins, easier mining, lower wages and the preference of anti-union coal purchasers in big industries. President Farrington meets the issue of instability in coal mining with a new type of labor statesmanship. Instead of war he proposes engineering, and has invited the engineers in to give technical advice on the proposal. He proposes that the miners, the operators and the public shall cooperate in a superpower corporation that will distill coal, burn it at the mines and transport it as electricity. Ontario is making electric current so cheaply that even the farmers are using it for light and heat. He believes Illinois can stabilize the coal industry and make it more profitable to miner, operator and public in this way. It costs as much to carry coal to Chicago as to mine it, as much more to truck it to Chicago homes and almost as much to dispose of ashes and soot. It would probably cost less to pipe it in over wires, to say nothing of cleanliness, health and labor saved to the average city dweller. British engineers are working at the problem of such superpower utilization of coal in the mine fields. They say it is possible to distill coal so as to furnish motor gas, expensive dyes and other by-products and at the same time to increase heating power by utilizing vast amounts now wasted. The most in-

teresting thing about the Illinois proposal is its constructive statesmanship—substituting cooperation and engineering for labor war.

Toward an Intelligent Public Opinion

THE ACTION of the international relations department of the General Federation of Women's Clubs in listing eighteen topics for discussion during the coming season makes it easy to see what the women of America are asked to be thinking about. The questions listed are: Is it possible for the United States to isolate itself from world politics? What are the kinds of questions that are likely to produce future war, questions of policy, economics, or law? What are the foundations upon which peace and international harmony can be laid? What is the league of nations? What is the permanent court of international justice? What do we mean by international law? What are the chief provisions of the Dawes plan? How does the United States make treaties with other powers? Would it be wise for the United States to disarm or greatly limit its armament except by agreement with other first-class powers to carry on a similar policy? What are likely to be the characteristics of another war? Are there any wars now going on? What are our relations with the republics of Latin America? What is the open door policy? What has been the policy of the United States with regard to Russia? Is loyalty to our own country incompatible with justice and cordial relations with other nations? What can we, as club groups, do to promote peace? The American club woman has come to be, not without some cause, the object of considerable satire. That she has her foibles she would be the first to admit. But if any large number of women's clubs settle down, during the coming winter, to make a real study of such questions as these the United States will feel a distinct impulse toward an enlightened public opinion in regard to matters of international policy. It would be a fine thing if the men's luncheon clubs would turn the boosters out to pasture for awhile, and would give themselves to the same sort of interests that the women are embracing.

After Mobilization What?

SEPTEMBER 12TH HAS PASSED and, strangely enough, everybody seems happy. Secretary Weeks, General Pershing and others in official circles have expressed their gratification at the success of the "test" which, according to them, enrolled more than sixteen million people in some sort of patriotic exercises and brought two millions of these to a dummy enlistment in the national military forces. Those who opposed the gesture have cause to rejoice that it became such an innocuous gesture before it could be carried into effect. The war department says that it accomplished all it desired; its opponents say that they accomplished more than they dreamed possible when, at the beginning of

the summer, they placed themselves in dissent to the policy of the administration. Nobody is fooled. The war department has saved its face; not entirely, but sufficiently. Its opponents have taught it a lesson that it will not soon forget.

To take up the articles that appeared in the army journals, in the daily press, or the explanatory statement of General Pershing, as these outlined what was contemplated before the storm of public disapproval burst, and now to read them in the light of what actually happened is to experience a growing respect for the common-sense of the American people. In his opening campaign speech Mr. Coolidge stated that the major need of the United States is to prove to the world that our people possess a saving common-sense. If he doubted it, let him compare what the people were willing to stand for in the way of this national dress parade with what the army officers originally had in mind. The ludicrous retreat from the original "mobilization" of the army papers to the "test of mobilization" of Secretary Weeks, to the "defense test" of President Coolidge, and finally to the "inspection test" of the days just before the actual performance clearly showed that the American people have enough common sense remaining to make any administration watch its step, no matter what the schemes of the general staff.

Quite a portion of the public still seems to be at a loss to understand the reasons that produced the "test" in the first place. Columns of postmortuary explanation are being written, most of it as psychologically subjective as the testimony of a psychiatrist at some Leopold-Loeb trial. How in the world, the public is apparently asking, did the war department come to be so completely ignorant as to what would be the American response to a goose-step gesture of this kind? It seems incredible that, even in this department, there could have been such ignorance of the American mind as to permit this huge political blunder. So all kinds of interpretations of what has happened are rife.

There is, of course, the official interpretation of the war department that the excitement of the day was necessary to discover whether or not the provisions of the National Defense Act of 1920 could be made to work; that a national "test of mobilization," to use Mr. Weeks' phrase in his now famous letter to *The Christian Century*, is an implied and inherent part of that act. It must be disappointing to the war department to find out how few people, even among those who supported the mobilization, seemed to take this explanation seriously.

Some contemporaries are unkind enough to suggest that the real cause of the trouble has been an inferiority complex on the part of the men who wear the Sam Browne belts. In time of war there is great deference paid to the man in uniform. In time of peace, at least in such a nation as this, the military man is apt to be shoved out of the spotlight. As a consequence, his ego suffers. Defense days, according to this interpretation, represent the effort of the officer to recapture the fine rapture of war days, and so to reassert his social

eminence among us. This certainly has a modern sound, and we want to be modernists in all things. But, for reasons which we need not analyze, it is hardly convincing.

It has been suggested that the day was intended as a piece of realism in American political life, to offset the mushy idealism that has been talked so much of late. Thus, the secretary of the navy, if newspaper reports are to be believed, went to the Pacific coast, turned his microphone toward Tokyo, and declared, "There is nothing so cooling to a hot temper as a piece of cold steel." And the state of Washington on that same coast, we have been informed, presented to those who signed up for military service a button bearing the words: "Don't tread on me." In other words, the military gentlemen thought that it was time to indulge in a bit of "realpolitik," and they indulged with a vengeance.

One other explanation—among the many—should be recorded. There are a good many people who believe that the whole exhibition was a result of official peevishness over the increasing readiness of the churches to insist that they be given a hearing in such matters as the making of peace and war, which led to the decision to force an issue by cracking the patriotism whip before the peace sentiment of the churches could grow too formidable. Several church papers, for example, accepted the affair as just that. One of them, as noted elsewhere, knuckled under. That there may have been some grounds for this suspicion is indicated by the statement of the editor of the Boston paper that most vigorously supported the mobilization. When addressing the national convention of the American Legion this gentleman took it upon himself to declare that "the universality with which Defense Test Day was observed attests the righteous indignation of the American people at the attempt of any autocracy of the cloth to set up in this country a government by clerical bloc."

It is improbable that any explanation can ever be given of this strange maneuver that will satisfy all Americans. Nor does it greatly matter if none is obtained. The mobilization, the test, call it what you will, has been held. That water is below the bridge. But, like a good many unexpected floods, the day has left a considerable deposit of debris still upstream, and the community must begin now to make up its mind what disposal is to be made of what is left behind. There are at least two questions that Defense Day leaves for the careful consideration of the American people.

The first concerns the day itself. Is it to become an annual institution? General Pershing says that it is hoped to make the "test" a permanent national policy. Newspaper ballyhoo has been flinging out the suggestion of an annual reproduction of the doings of September 12th, of course on a constantly expanding scale, with the recurrence of the "patriotism" test and its attempted discouragement of other essays toward international peace.

The second question concerns the law that is invoked

as authority for this militaristic gesture. What is the National Defense Act? On its surface it appears to be a clear provision for a certain type of defense, involving the mobilization of the nation's man-power in the event of a national emergency declared by Congress. But if—as the defenders of Defense Day assert—this sort of military orgy is implicitly required by this law, without reference to action of Congress, then the act requires new study.

Whether the gentlemen in the war department like it or not, these two questions have been definitely raised, and they must be definitely answered. The activities of September 12th make this certain. It was possible in 1920, under the recent stimulus of the war, to jam through Congress the present National Defense Act. It will be remembered, however, that even then there was violent opposition. Such a man as Senator George E. Chamberlain, head of the senate committee on military affairs and the leading exponent of universal military training, declared the act, "One-man dominance, staff despotism, and militarism to a degree never surpassed in the palmiest days of the great general staff of the German army." Now that this same general staff has insisted on interpreting the provisions of the act in a manner to include a national gesture of defiance against the rest of the world, the Act becomes again a political issue of the first importance.

The common sense of the American people will not indefinitely stand for a system of so-called defense that requires an annual defiance of other peoples. The American public knows that Secretary Hughes was telling the truth when he said that this country has never been safer from attack than at the present period, and that it is foolishness to spend time and money demonstrating our ability to withstand an attack that is not even being dreamed. In the present state of world affairs the public knows that this sort of a military demonstration is not only foolishness, but worse. It is an attempt to sing our desire for world peace to the tune of junkerdom. It is a defiance of our best traditions. It cannot be allowed to fasten itself upon our life.

At the moment that the American people, under the command of their war department, were engaged in their "test of mobilization," the British government, having already this year abandoned the plans for the Singapore dockyards as evidence of pacific intent toward the people of Japan, was passing through parliament a bill that gives \$125,000 to the Tokyo Imperial University for the purchase of books wherewith to replace its library, destroyed in the earthquake. As between the two actions of Great Britain, and the two actions of the United States—the exclusion clause and the mobilization test—which nation is it reasonable to suppose, has come nearer in these twelve months to laying for itself the foundations of an enduring peace in the far east?

The churches of America, having pledged their faith in a new form of world dealing, responded well to this first challenge of Defense Day. Caught at a time of

vacation, attacked from an unexpected angle, they yet rallied to thrust into Washington such a volume of protest as that official community has seldom seen. Let it now be acknowledged that Defense Day has but made plain how unremitting must be the struggle ahead. There is hardly a leading denomination but has its body to which leadership in this struggle has been committed. And it must be the next purpose of these bodies to unite to secure before Congress answer to these questions: Exactly what is the law regarding military service in this country? Exactly what are the implications of this law? Does this law coincide with the wishes of the majority of our people? If not, how shall it be made to do so?

Denominationalism and Party Politics

IT MAY BE CAUSE for sad pride to ecclesiastical statesmen that the present condition of American politics is very considerably a matter of their creation. Harold Laski, in one of his books, has pointed out what earlier commentators have frequently remarked, that problems of civil statescraft may be earlier studied in religious controversies and tendencies. This is quite to be expected. Though ecclesiastical statesmen may be sadly proud, they should not be puffed up. If not first in time, religious influences are deepest in significance, and grip the vitals of men and society. What people are in religion, that they become sooner or later in civic programs and tendencies. It would be treating religion shabbily not to make it responsible for the civic and general social tendencies of an age. Religion is the sort of thing which invites this judgment, however flattering or the contrary the tribute may be. The blunders and shortcomings, as well as the sagacity and rectitude, of ecclesiastical statesmen, are bound to be recorded in civil history, not necessarily through their virtues or vices, but in credit to the essential character of religion. Again, it may be remarked, religion is that sort of thing.

Our denominational chickens are coming home to roost in the political coop. The evidence lies, first, in the breakdown of party government; and, second, in the conviction of the sanctity of the party principle as entertained by all the host of partisans who now hold our political destinies under control for weal or woe. This continued devotion to party government, in the face of what party government is actually doing for us, on the part of the first minds among our political leadership, is approached only by the infatuation with denominational religion on the part of our ecclesiastical leaders. The profound fallacies in the system have apparently not dawned upon many of these illustrious minds, while the stark utilities of the *status quo* hold others under a spell.

This latter is apparently the case with such an one as Herbert Hoover. He has no stomach for partisan politics as they are now played. He has gone into a sad eclipse since he became a part of one of the machines. He is out of his element. The justification of his course, which he

himself is credited with having offered, is that his training as an engineer makes him subservient to realities. The most stubborn reality he has apparently discovered in the field of government is the dominance of party. Hence his subserviency to the party machine.

In the case of others, party government is hallowed. For them the system is not merely that commended by practical considerations, but its virtues are fundamental and essential. It has gained a sort of religious sanction. Which, we say again, is not at all surprising, in view of the religious system in which they have been nurtured, and which has been pouring its virus into the American nature since long before they saw the light and essayed statesmanship. For what denominationalism is in religion, that partisanship and party government are in politics. Stern and inexorable economic necessities, and the demand for protection against foes from without the civic organism, have safeguarded politics from many of the evils which denominationalism has precipitated in the less vulnerable field of religion. When denominationalism's malfeasances become too flagrant and offensive the people can take refuge in desertion of the ecclesiastical order; they can practice open and unashamed *laissez faire*. That resort is not possible in government. It is not necessary that we have a church; so, at any rate, some forty or fifty per cent of the American people have concluded, and announced in their practical attitude towards organized religion.

But even the least thoughtful cannot rest in the assumption that we can get along without government. The Germans make us afraid. Hijackers and thugs compel us to cry out for the police. The cynic who sees in the church only a convenience to marry off his daughter in fashion and bury his wife in decorum, feels a profound need of the courts to protect his life and property and to help him hold his private control over his corporate business against the predacious machinations of "organized labor." It is exceedingly suggestive, alongside of the census revelation that only about half of the American people care enough for our denominational ecclesiastical system even nominally to align themselves with any of the numerous recognized "parties," to lay this other fact, now being anxiously pointed out, that only about fifty-two per cent of those entitled to the franchise actually resort to the polls even in the most critical elections. But, while there is widespread disgust with the partisan control of government, there is no general disposition to discard government as such, or to belittle its significance in the social economy. In so far, the case of the church and of the state is different in America. The sharp separation of the two has opened the way for the elimination of the former, in the practical concerns of multitudes, while not even the worst which party government has brought upon us has advanced the cause of pure and philosophic anarchy. Disgust with the blundering and corruption of party government may bring on practical anarchy, but not reasoned and intelligent negation of government.

Looking past these superficial differences, it will help us all to observe the essential similarities between denominationalism and party government, and to trace their evils to a common source. They both commit the fallacy of iden-

tifying administrative function with media of cultivating intelligence in policy and doctrine. This fallacy has turned over vast machinery, designed for social service, to arbitrary and often bigoted doctrinaires, and has placed the control of administrative government in the hands of tyroes and demagogues. In a familiar conversation at his home in Oyster Bay Mr. Roosevelt, then president, remarked to Dr. Charles L. Thompson, "You know, Dr. Thompson, some of your ministers and church leaders are not so wise as they might be." "And the politicians?" suggested Dr. Thompson. "Oh," exclaimed Mr. Roosevelt, "the politicians are wicked." The French have a saying, frequently applied to a given course of conduct, "A crime? Aye, it is worse; it is a blunder." Though it be maintained that this common fallacy only or mainly opens the way to blundering in religion, and that it much more frequently permits crime among politicians, yet is the falsehood malignant wherever it prevails.

Denominationalism does lead to much corruption. It breeds a seductive dishonesty. It makes men place-seekers, and holders of place at the sacrifice of all which sincere and undefiled religion most approves. But a sense of decency has forestalled the open practice of simony under our ecclesiastical system. Yes, the politicians are wicked; they steal and resort to all sorts of malignant trickeries to gain their ends. Ecclesiastical partisans are more circumspect and balk at practices which the ward heeler accepts as a part of the game. But these are much less essential differences than they appear. The fundamental mischief of the system is the same in both departments of our society. It is all wicked because it is such a colossal blunder, this of confusing function with policy or doctrine; it forces human nature into being both foolish and wicked.

Precious American liberties demand that we be allowed 212 different statements of religious doctrine, or any other number, more or less, which the present state of our intelligence shall demand. The blunder of denominationalism is not that it permits or encourages diversities of doctrine; indeed, one of its most flagrant abuses just now is that it does not permit sufficient latitude in doctrinal belief and expression. The crime against social welfare which our churches are now perpetrating is that they vest the control of vast property and vital service programs in doctrinaires who are left free to employ these resources in the arbitrary promulgation of their private opinions. This is not good for the opinions, and it is disastrous to social service. The foe of either fundamentalism or modernism could wish either no more malign fate than to be entrenched in the unrestrained possession of the vast social machinery now vested in our denominations. Beliefs, ideas, ideals, doctrines, are not properly propagated by such enginery. They must win their way on their own merits, if they are to prove of any worth.

Nine-tenths of the functions of government have no connection with the political issues which are now being so hotly discussed throughout the country. Yet the result of the coming election will be to turn over the machinery of government to the group which shall shout the loudest, make any old thing appear the better reason, succeed best in the seductions and blandishments of demagoguery. May

be we need parties for the promulgation of political doctrines, but we certainly do not need party government. Government is not the sort of thing which can be properly conducted by shoemakers and farmers and corporation lawyers or even mining engineers. It is function, not policy. It demands superior technique, not merely a glib tongue. Shoemakers and farmers and lawyers and mining engineers are certainly not to be despised—as engineers, lawyers, farmers and shoemakers. As such they are highly useful citizens. But their technique is not the technique of administrative government. When we have produced capable governmental administrators, there will be no serious difficulty in bringing to bear in government all that is worthful in politics or policy-shaping media. But we must compel politicians to keep hands off of the technical processes of government.

By the same token we must compel theologians and religious doctrinaires to keep hands off of the processes of social service. The whole mechanism of missions in some fields is passing under the control of dominant denominational groups whose purpose is not excellence in the social ministries for which that machinery exists, but is the exploitation of certain arbitrary opinions, oftentimes entirely unrelated to the human welfare contemplated by the social machinery. This is worse than a crime; it is a colossal blunder. The rescue of hospitals, and educational systems, on foreign mission fields, and of colleges and universities now under denominational control in this country, for which the fundamentalists are now so avid, is not prompted by a demonstration that the forces formerly in control of them are deficient in medical and educational technique, but only that this machinery is not being employed with sufficient zeal in the propagation of certain remote and unrelated theological opinions.

So here we are, floundering in two sloughs because we have refused to climb out of the first, and the deeper, into which we ought to have seen long ago it is folly to fall. Property has always been the snare of the church. Not because there is evil inherent in property. Not because economic interests are not essential human interests. But because unspiritual powers cannot be wisely turned over to the control of those who boast that they are "spiritual," and assume to despise the technique of economics and of social administration. If the church is the purely "spiritual" agency which the doctrinaires claim, what possible propriety can there be in its enormous holdings of material values?

Back and forth we may pass from politics to religion, from government to ecclesiastical procedure, from denominationalism to government by party, following everywhere the trail of this folly. It would be easy to point out evidences here and there of a quickening intelligence among the American people, in both fields. Some phases of government are being taken out of the hands of the politicians. The movement makes very painful progress, and is very limited in its reach, so long as the essential folly is cherished as a sacred human institution by so many of our highly placed political leaders. The movement advances not less painfully in the field of religion, so long as numerous liberals and conservatives are alike concerned to cherish the delusion of denominationalism. The Frenchman's

discrimination may help to bring us to our senses. Denominationalism is not so wicked as it is foolish. Party government is not so corrupt; it simply fails to work. It does not do the business nor produce the effects which we expect from government. And the reason ought not to be far to seek in both cases; the reason is the same in both. We are flying in the face of all that a scientific age should account wholesome and rational. We are making a muddle of both politics and religion, because we are turning over vital administrative functions to opinionated doctrinaires, who have assumed that because they *believe* this or that with enormous vigor that they are therefore sufficiently skillful in *doing* certain other things. It is a ridiculous *non sequitur*, from which our sense of humor should join our reason to save us.

The Conquest of Habit

A Parable of Safed the Sage

THERE CAME UNTO ME a man, who said, I have forsaken all my Bad Habits.

And I said, What are they?

And he told me of all his youthful gaities.

And I perceived that he had more joy in telling about them than he had in forsaking them.

And I said, How old art thou?

And he said, I am Fifty.

And I said, Thy Dear Delicious Bad Habits have forsaken thee; and now thou comest unto me and sayest, Behold, I have forsaken my Bad Habits.

And I knew that I had driven mine Arrow between the joints of his Harness.

And he said, Thinkest thou that Youth is a time for Bad Habits and that Reformation is a matter of Senility?

And I said, I have a good deal of respect for Youth. Most of the Youth of mine acquaintance are Pretty Decent Boys and Girls. They sit back in the Gallery of the Show and take a Superficial Pleasure in what Older Folk enjoy from the Baldheaded Row. And Youth is more or less Honest about it. It remaineth for Old Codgers like thee to create Virtues out of their Necessities, and get up in Prayer Meeting and Profess to have Forsaken the Sins that have Forsaken Them.

And he said, At least I am now safe from Temptation.

And I said, Thou art perhaps one-half as safe from temptation as was Anthony in the Desert. In my experience, men are safe when the Undertaker hath covered them to a sufficient depth so that if they dig out it is shorter to go on down and emerge Face to the Fire.

And he said, Thou art a Grim and Cynical old Fraud. And thou couldest not know all these things so well hadst thou not thyself been as bad as thou accusest me of being.

And I said, I admit nothing of all thy vain and foolish talk. One may learn of the show from the Bill Boards, and know all that he needeth to know of evil without doing any of it. If I know something of the ways of the World, it is not thy Business to inquire how I learned it. But this I know, that when a man thinketh he is safe from temptation, that is a good time for him to be on his guard.

Faith and the Future

By Canon E. W. Barnes

"Where two or three are gathered together in my name, there am I in the midst of them." Matthew 18:20.

THESE WORDS the author of our first gospel records as a saying of Christ's, and they always seem to me to express with concise power our Lord's teaching with regard to both church and sacraments. When men are gathered in Christ's name he is with them. We are strengthened in Christ when we meet to meditate upon the beauty of his life and the meaning of his death, when we use our knowledge and mental power to seek to know the Father with whom he lived.

Our conference ends with worship in this church. At the conference naturally intellectual discussions have been prominent, for we met to consider the relation between modern science and Christian belief. But none the less ours has been emphatically a religious conference, a meeting in Christ's name. This aspect of our gathering passes *sub silentio*. One says little of the deepest things of the life of the spirit. But it would be well if those who read the necessarily imperfect summaries of the conference which appear in the press could realize the religious earnestness which now as in the past has found expression in private talks and in semi-private worship. We have gathered in Christ's name; we have felt his presence among us.

INDESTRUCTIBILITY OF RELIGION

And what emerge as facts of dominant importance when we consider as a whole the papers, the discussions, and still more the spirit of the conference? First and foremost I would put the indestructibility of religion. In the varied heritage of humanity there is much to be deplored. War, with its organized machinery, is a menace to civilization. Various types of superstition are as persistent as they are harmful. But the spiritual ideals of mankind are the source of human progress, and the religious outlook of human life which leads men to find in these spiritual ideals the expression of the ultimate nature of the universe must and will endure. How can one summarize the religious attitude of mankind at its best? Briefly, perhaps, that we are the result not of chance but of purpose. Thought is not a mere by-product of chemical activity but a reality, more valuable and not less durable than matter. We do not create spiritual values out of the needs of social life. It is true, we allow, that our needs lead us to see the importance of such values, to realize their fundamental place in the eternal scheme of things; and it is true, moreover, that we are fashioned by our surroundings; physically, mentally, even spiritually, we are products of earth's travail. But the process is not natural if by the term natural we mean bred by chance out of chaos. Our evolution has been designed; as we have been formed, so now we are being taught and led to serve an end, and that end is soul-making, the creation of beings with spiritual understanding and aspirations, units worthy to share the life of the highest.

Preached in St. Giles's Church, Oxford, on Sunday, August 31, at the conclusion of the annual conference of the Churchmen's Union for the Advancement of Liberal Religious Thought.

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That is a generalized religious outlook, if I may so term it. Not only do I think that it is indestructible, but I believe that we have solid grounds for asserting that the Christian faith will continue to be a persuasive inspiration to humanity. Naturally, I mean that faith in its essentials, apart from developments of thought and cult by which men have sought to elaborate at the risk of obscuring its distinctive message. But I would contend, and my contention I think gains force as the result of our recent meetings, that belief in God as Christ revealed him, acceptance of the facts of human freedom and responsibility, an interpretation of man's existence which demands the certainty of personal immortality for those who try to serve God—I would contend that these essentials are not weakened by our growing knowledge.

CHRIST'S ABIDING REVELATION

And we can go further. Has God left himself without a witness among men? The abiding influence, the compelling attractive power of Jesus the Christ forbid us to think so. Jesus in his life and teaching was God's revelation of himself. Mystical experience of the highest kind may be rare, but he would be a bold and I think a foolish man who would say that it is becoming rarer as humanity progresses; and when the flash of mystical insight comes it reveals Christ as supremely endowed with understanding of God. The way he sought and found God in prayer and meditation, his intuitive certainty of God's nature and purpose, the unflinching perfection of his ethical judgments, all these point to the richest kind of mystical experience, to a communion with God unsurpassed among the sons of men.

Jesus was foremost an ethical teacher. His witness to the moral law was just a part of his divine understanding. And for that reason Christianity will always be more than a moral code. It is a religion, a response to and an interpretation of those spiritual struggles which sharply separate us from the animals. Our faith is a light of men who feel compelled to search amid darkness because something within them, some kinship with the divine, draws them on.

MORALITY'S SURE BASIS

I do not think that any of us here are likely to talk in a disparaging fashion of mere morality; we know that religion without morality is a curse and a snare. It has taken millenia to free religion from sexual vice. To free it from the intolerance which breeds cruelty and falsehood is a task so difficult that by it many a thoughtful man is dismayed. I would add that much of the hostility to religion which we observe today is at bottom hostility to the vices which shelter under religious institutions. Therein it is like Christ's condemnation of the Scribes and Pharisees, which was not a condemnation of Judaism, but of unethical developments within it. He found the accredited teachers of his day disloyal to the faith which they professed. Such are painful truths which we must not ignore. None the less, as it seems to me, the only sound basis for morality is

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spiritual understanding. A man's life is fashioned by the religion which he holds, and that, I need hardly say, may be a very different thing from the religion which he professes. Our actual belief in the nature and purpose of the Creator of the universe is the ultimate basis of conduct.

CHRISTIANITY PSYCHOLOGICALLY SOUND

To some, I know, expediency seems to be the determining principle, but most men at times realize that loyalty to some absolute standard has been the motive for action, and the success of what may be called the higher expediency witnesses to the fact that the universe is ultimately a God-centered unity. There is in truth in the ordinary experience of men much more to justify the Christian outlook than is often admitted. The appeal of Christ's teaching to men, its increasing appeal to the best men among the most advanced races of mankind, is not an accident. Our response to him arises from the fact that we are what we are, or rather that our aspirations are what they are. God, in making us for himself has also made us for Christ. Notoriously we are grossly imperfect. Animal instincts and spiritual desires create within us a tension, a condition of instability from which we long to escape. But there is no escape either from spiritual struggle or from the dangerous obligations of righteousness. So Jesus showed conclusively by his life and death, and so men learn as they go through life. Christianity, in so far as it is true to its Founder, remains psychologically sound.

Speaking for myself, then, I say boldly that religion is not only a most necessary but also an indestructible element in man's heritage, and I add that the religious outlook on the universe which is centered in Christ becomes more and not less reasonable as our knowledge and spiritual understanding are increased and purified. Such conclusions seem to me to be established by our present conference, and still more by the growing body of opinion of which it is representative. There are also two subordinate conclusions which seem to me worthy of emphasis. First, it is useless for religious teachers to ignore or to minimize the fact that there has been, as a result of scientific discovery and speculation during the last hundred years, a vast change in man's knowledge of the universe of which he is a part. The change began when Copernicus displaced the earth from its imagined position as the center of creation. It was emphasized when the audacious speculations of Bruno led him to the stake. As we all know, the genius of Newton turned the hypothesis of Copernicus into demonstrable fact. But until quite recently the new astronomy, though it was formally accepted, remained largely unrelated to popular religious belief, and had surprisingly little influence on the imagination even of educated men.

SPIRITUAL VALUES PREEMINENT

It is only since within practically the last generation that astronomers have explored the depths of space and have shown that our solar system belongs to a vast aggregate of hundreds of millions of moving suns—it is only since these discoveries that the earth's insignificance has been generally realized. Physically, the earth is a mere atom in a complicated structure of inconceivable vastness. Man lives in time, but the whole Christian era is a mere tick of an

astronomical clock. If we are to measure human life in terms of space and time, man is quite infinitesimal. To some these are profoundly disquieting facts. In us here they arouse no misgivings; for we are thus driven to the conclusion that man's spiritual aspirations and achievements, his discoveries of truth, his moral understanding and ethical victories, these are the only things that matter, these constitute his sole worth in the infinite scheme. And all that transformation of outlook which modern science has forced upon us points in this same direction. Man's body has no permanence. Chemistry has put an end to belief in a resurrection of this present flesh of ours. It is the spirit that shall have immortality. Human life is an absurdity, of course, unless man's personality is destined for eternal life, in so far, that is, as it is made fit for communion with God by putting on Christ.

The whole process of human creation has been the slow transformation of the merely animal by the growth of spiritual understanding. We now know that man is literally a cousin of the apes. But God has separated man from all the other products of earth's teeming womb by giving him power to share divine attributes: not by reason of his origin, but because he has come to know and serve God man stands apart. The atoms of matter combine and recombine; possibly there are regions of space where they are made or disintegrated; out of some of them it appears that life has taken its beginning, and living things change, evolve and disappear. From the seething turmoil man has been produced, and he too will disappear from earth when our sun grows dark. But he has spiritual consciousness. God has made us for himself. We can share in the eternal values of the universe and thus we are sons of God.

SCIENCE BRINGS CHANGES

I need not insist on the far-reaching change that modern science has thus produced. From an earth-centered universe we have passed to a knowledge that the earth is a minor planet of one among some two thousand million suns. From belief in a special creation six thousand years ago we have come to picture life evolving on this earth for a hundred million years. Time and space have widened out till we are lost in immensities. The local heaven and hell of mediæval fancy have passed away; and because of our entire inability to imagine the existence of consciousness apart from some living material organism, belief in the reality of a future life has for the mass of men temporarily become increasingly difficult. And so we witness such phenomena as the growth of spiritualism. Science must give back what science has taken away. Evidence for survival may be weak; the religious value of such as is offered may be of the slightest; but a drowning man will clutch at a straw: the different pseudo-scientific cults and so-called systems of new thought which now abound testify to the enormous confusion in religious belief to which the spread of popular science has led. Because men imagine that Christianity is tied to an obsolete scientific formula, they seek for some alternative.

There is a second conclusion which as it seems to me our conference has emphasized. We cannot discover in the past that perfect scheme of faith which we instinctively desire. Two opposite tendencies naturally show themselves

at a time of popular religious unrest. There are, on the one hand, attempts at reconstruction which, when made by the ill-equipped, are usually both extravagant and feeble; and, on the other, we are offered the comfortable assurance that some synthesis or some record of the past is miraculously perfect. Thus today we find conservatives dividing themselves into two classes: those who still maintain that the Bible is inerrant, and those who cling to the belief that a perfect deposit of faith has been preserved by the Catholic church, and the necessity of defining this deposit shows itself in a growing tendency to exaggerate the value of the work of St. Thomas Aquinas.

NO HOPE IN CATHOLICISM

Of these two conservative tendencies I think veneration for the Bible the more reasonable. Until quite modern times the Bible was treated as substantially infallible by all Catholic theologians; the system of Aquinas is practically based on this among other assumptions; and the discoveries which make it impossible for us to claim that the Bible is free from error equally forbid us to make any similar claim for some past synthesis or document. The ridicule with which at the Renaissance Erasmus assailed scholastic theology has not lost its edge. Were Erasmus alive today, the knowledge of our new Renaissance would afford him material with which to barb his criticism. We have in fact passed away from mediæval thought. We may admire its subtlety, but many of the assumptions of mediæval thinkers are quite obsolete. And so, as I see the matter, the oft-fancied safety to which later Catholics flee is even less likely to avail against the deluge, if it be a deluge, than the simple reliance on the Bible which served their forefathers.

Modern churchmen replace simple reliance on the Bible by an intelligent and critical appreciation of its value. They are the most earnest students of scripture, and they claim that accurate study, so far from ruining devotion, strengthens faith in Christ. The Bible gives us the historical basis of Christianity—how can we undervalue it? In it we have, as we believe, the record of what was truly a divine revelation of the greatest religious movement of ancient times, which culminated in the appearance of our Lord. Just as mediæval thinkers took that record and in the light of their own knowledge and thought shaped Christian dogma, so we today must proceed. Surely we here know that a reasonable system of faith and thought cannot be derived from the theories peculiar to Anglo-Catholicism. The earnestness and zeal of Anglo-Catholics only makes the more pathetic the fact that their system is a hybrid, bred by fear in the Victorian era. Its founders were afraid of liberal theology and that widening of thought worthily represented at this conference—all that great movement which expresses as we believe the invincible march of the spirit of God.

In Latin Catholicism the ancestral sacramental paganism of the Mediterranean races is veneered by Christian sentiment. To attempt to graft it on the English church is hopeless. The Englishman will not lean on the priest and the sacraments, even though he be given that permission to sin boldly which Tyrrel, himself a Jesuit, accused the Jesuits of allowing; and therein our Englishman, though he may be a bad Catholic, is a good Christian, for it is certain that Christ gave neither the command nor the permission. I see

no reason to believe that Jesus would have found fault with our national habit of mind which puts the consecration that comes from hunger and thirst after righteousness before the most splendid ceremonial that man can devise. God consecrates. He is limited by no mechanism. Our church order is seemly and useful but has no exclusive spiritual significance. The man in whom the spirit of Christ is active is Christ's minister.

Let me insist once more that English modernists, as represented at this conference, are wrongly accused of disparaging the Bible. On the contrary, they affirm the unparalleled spiritual excellence of the revelation which it contains, and they seek to combine that revelation with modern knowledge, to give a reformulation of the Christian faith adequate to the mental, moral and spiritual needs of our own day. In so far as English modernists have this aim, they can claim to be more truly evangelical and more truly catholic than any other party within the church. They are evangelical because they accept the gospel of Christ as their religious and moral standard, instead of some competing theology or some semi-pagan variant of Christianity; and they are catholic, in that like all the greatest catholic theologians of the past they seek to make a system of faith that shall be world-wide by combining the fact of Christ with their own knowledge and spiritual experience.

I cannot doubt that the future is with them. Misrepresentation and misunderstanding they cannot hope to escape. The pioneer who seeks to alter established ideas must expect conservative opposition, and of all ideas those associated with religion are most tenaciously held. But in the long run truth must prevail. We must not break with the past lightly, but because soberly, discreetly, and advisedly we seek truth in Christ by the help of the fuller knowledge of his universe which God has of late given to mankind. A century hence the majority of Christians will accept the general standard taken at this conference, and will be surprised that at the beginning of the twentieth century it aroused so much disquiet. Differences of worship, church organization, and in minor matters, I believe, will persist among Christians; they exist at our present conference. Men are not made to one pattern. There is no reason to believe that God likes uniformity. But Christians are imperfectly loyal to their Master unless in him they can find unity. By loyalty to truth, by a steady effort to be worthy of Christ, we ought to be able to show men how to create out of its present discordant elements the church universal of which we dream.

Events

HERO tales of mighty battles,
With their kings in proud array.
Are as bits of idle gossip
On a crisp October day!

Faith and Love

THE stars must have great faith in God
To travel through His vasty night,
And they must have much love for men
To flood our thankless eyes with light.

THOMAS CURTIS CLARK.

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What Labor Wants

By Robert E. Lewis

THE WAGE-WORKER will not be satisfied with a living wage and the eight-hour day. He has set his stake for a more vital objective. He expects to secure a larger share of the good things of life. Let us consider his reasoning. The total annual income of all persons in America is more than sixty billion dollars. Of this more than 50 per cent goes to persons who earn less than \$2,000 a year; not including farmers, much of whose earning is in kind. The problem of keeping going and having a modicum of comfort and education is the chief concern of at least half of America. Economy is the greatest of all phases of national economics.

In the year 1916-17, when war production was soaring, the total national income increased to 137 and 162 as index figures, but during the same years corporate surplus rose to 390 and 340. Incomes under \$2,000 increased to 117 and 135, while incomes over \$2,000 rose to 150 and 178; all based upon 1913 as the norm of 100. Labor knows that in the prosperous times the small individual earner does not profit proportionately with the large, nor with the average corporation, and labor also knows what happens in times of financial depression. During the upheaval in 1914 small incomes remained fairly steady. Those above \$2,000 dropped slightly to 97, and corporate surplus dropped to 50, but large incomes and corporate surplus made a quick and big recovery. In 1915 the one rose to 111 and the other to 160. While small incomes increased only 2 points, large ones increased 63 points. Corporation surplus, which totaled \$526,000,000, in the depressed year of 1914, multiplied seven times in 1916, amounting to \$3,866,000,000.

SURPLUS AND WAGES

Labor is inclined to undervalue the fact that corporation surplus fluctuates downward more quickly than wages in troubled times, and rightly lays much stress upon the fact that capital rebounds much more quickly than labor and goes to higher peaks in prosperous times. The workers claim that capital generally has the best of it. The newer method of taxation instituted during the war and subsequently may check the spirit of acquisition on the part of the large accumulator to the extent of taking one-third to one-half of his surplus profits. But labor points out that the capitalist's residue is often fabulous; it cannot be usefully used and is hoarded by some and wasted by others.

Labor is told that the per capita income increased from \$319 in 1909 to \$586 in 1918. The income in the workingman's family should have amounted to \$2,930 if the workingman shared proportionately in the good things of life during that period. But the average wage for 1918, a year of prosperity and great corporate profits, was for twenty-seven millions of our working population less than \$1,500. Life during the affluent year of 1918 was for many a serious problem, compared to the average year of 1913, due to the increased cost of living. The index figure of 100 had gone up to 176.8. The national income of sixty-six billion dollars in 1919 at the peak of prosperity had a

purchasing power of about thirty-seven billion dollars. So it can be said truthfully that families with small incomes, with conditions near the subsistence level or the small comfort level, were not at an economic advantage in the midst of the wild post-war profiteering on the part of the capitalistic group.

LABOR IN POLITICS

The workers in several of those industrial countries which have a lower per capita income have resorted to political means to better their status, and for the first time in American politics the 1924 campaign has similar earmarks. When the war opened, the general per capita income of Great Britain was \$243 compared with ours of \$335, but British labor has set its stakes to wrest from the public order a better proportional status. They have definite ideas as to the readjustment of economic balances between the propertied class and the producing, and went to the electors upon that issue. Germany with a per capita income of \$146 in 1914, emerged from the war with the scalp of the aristocrats in her hand, and it is presumed that when foreign domination permits there will be a further reckoning with the present unscrupulous industrial hegemony, if not before.

In France, the declining franc and the crushing burden upon the back of labor gave to the working masses increased control over their economic conditions. Labor organization in Japan is of much more recent date, but an average income of \$29 a year in 1914 for the population as a whole contrasted with vast accumulations under the control of the industrial daimios, accounts for the rising temper in the workers' struggle, with three or four hundred strikes a year and 150,000 workers on strike at a time. Even though wages increased in the war period as phenomenally in Japan as they did in the United States, the cost of living also pyramided. Japanese labor has become self-conscious and will never resume its former servility.

The Russian peasants and workers rebelled against their lot—those mild and dreamy people. The Russian emigres and counter-revolutionaries are hoping against hope that the common people of Russia will overthrow their present regime. But there is no more probability that the aristocrats will regain Russia than there was that the Tories would be able to hand America back to George III. The economic issue is the basic consideration with the Russian masses. Economic self-determination, though it be done badly, is the controlling motive of the revolution.

INCOMES IN AMERICA

Everywhere the struggle of the working-class to better its economic status is making progress, through organization, excepting, for the moment, in America. Here 95 per cent of all the persons who have incomes receive less than \$2,000 a year. That is, only five per cent of all the persons with any income at all receive \$2,000 a year or more.

The labor economists look at matters proportionally. The most prosperous five per cent of the people absorb 26 per

cent of the national income; 80 per cent of the people having incomes received \$1,800 or very much less. In fact, 14,558,224 workers receive less than \$1,000 a year. The National Industrial Conference board, representing the employers, fixed the minimum standard at \$1,700, and the United States labor bureau says that \$2,200 is necessary for health and decency in a worker's family. Compared with that, 38 per cent of all incomes are below the standard of comfort and decency in the richest land in the world. An income of \$15,000 a year is considered by economists to be a "luxury budget," and \$30,000 an "extravagance budget." The labor leader knows that there are 21,453 families in the United States with incomes of \$50,000 and up and that 440 families each have \$20,000,000 or more of property. There are 63 Americans each with an income of over a million a year, and not one of them derives one-third of it from personal service or business; in fact, 70 per cent or more is derived from property.*

Labor reasons that had it not been organized upon a fighting basis, it would not have improved its position in the past in regard to working hours. In 1910 75 per cent of the workers in the principal industries were compelled to follow the inhuman 84-hour week, and only recently the steel trust has abandoned the 72-hour week upon the intervention of the conscience of the United States. Eighty-four hours per week is 4,383 hours per year, but Henry Ford's rule has been for some years 2,500 hours as a maximum. In England the eight-hour day is universal in the steel trade and the short working day has been won by the workers in all industrial countries in Europe.

LABOR'S IDEA OF DEMOCRACY

Labor has two main ideas, often put in operation with as much brutal frankness and iron-handed coercion as that shown by the industrial magnates themselves in support of their own avowed objectives. First, from Dickens' day to Judge Gary's the workers have gained their rights as to wages, safety, injury compensation, hours, etc., only by fighting for them; second, the workers are not satisfied with securing hour and wage "rights." They believe economic justice will bring them two vital and very great changes in industry, generally denied to them now. They will not be satisfied until partnership is achieved with the propertied class in the control of industry. That is their idea of democracy. They believe they should have not only their wage, as management has its salary, but that in addition they should have a just portion of the returns and profits. They believe that industry should be controlled by those who are engaged in it and that absentee capital should be limited in its earnings and in its domination, and they point to such figures as we have used in this article to prove the need of economic readjustment if this is to be the land of the "square deal." They say that all violence and revolutionary talk immediately will be placed in an apologetic position when the propertied class invites labor into partnership. Bold, human, natural, cooperative, brotherly, Christ-like.

*For essential calculations, see "Income" by the National Bureau of Economic Research, accepted by both sides to controversy, from which I freely draw for most of the statistics used in this article.

There are growing examples of such initiative. William P. Hapgood and his canning company of Indianapolis has led the way. The Hapgood family have completely handed over their business to the workers. The owners no longer control it. Wages, hours, standards, management, sales, production, supervision are all decided by the "town meeting" or council of all connected with the business. Mr. Hapgood reserves no veto power to himself, nor do the major stockholders. They have divested themselves of autocratic power. All the workers are, or are to be, stockholders. Profits are paid equally to wages and to stock, the same per thousand to each. This is the eighth year of cooperation. The workers live better than those connected with any other cannery. The Hatches of Poughkeepsie have put their bleachery upon a new basis as a result of the studies which they made of Rowntree's famous chocolate factories in England. The Dennisons of South Framingham are not afraid to defy American custom by instituting a genuine scheme of cooperation. The Ladies' Garment Workers and Manufacturers of Cleveland, the Amalgamated Clothing Workers of New York in relation to the employers, the Hart, Schaffner & Marx benevolent plan of Chicago, all prove that infinite benefit and goodwill can be brought peaceably and almost immediately into industry if there is a will to peace.

CAPITALISM'S USE OF RELIGION

Labor knows that capital will not contest the validity of the figures at its disposal regarding the distribution of income and property; nor the assumption that income and property are in our times the basis of the good things of life. Otherwise there would be no capitalists. But a certain type of religionist will interpose the strong objection that the good things of life are not based upon income or property, but upon a humble and contrite spirit, and if not obtained hereabouts there will then be reward for the worker in the hereafter. It is exactly this opiate which the laborer refuses longer to swallow. He believes that religion has been used by the intellectual and propertied classes to shield the latter in their acquisitiveness and to lull the producer to sleep in his poverty, or make him docile, in the hope that his wrongs will be righted finally in heaven. The laborer says if that is the Jesus-way-of-life, he, with only one life to live, would rather have the Karl Marx-way-of-life. Marx promises the producer economic mastery now.

The social struggle upon which we are entering in America reduced to its simplest terms means this: 1. Economic justice requires that the distribution of income in industrial America shall be adjusted with reference to the basic needs of life. 2. The laborer will not rest until he has a share in the proprietorship of his work. 3. The principles of Jesus should be applied literally and fairly to make a so-called Christian society square with Jesus. 4. To say that we are "simply to preach the gospel" and then forswear its implications is spiritual duplicity, the resort only of the compromised, not of the Christian.

Jesus' principles mean more for the workers in an industrial age than Marx's, because Jesus stands for a socially just share of the good things of life, while Marx makes impossible the exclusive rewards of his one-class

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Elysium. It becomes an illusion. At the end of the mirage there are no pots of gold. It defeats its own ends economically. It destroys the very gains which it hopes to make the prized possession of the labor classes. Economic readjustment must be right. No order of society, either communistic or capitalistic or petty propertied, can be permanent if based upon class selfishness. This is what makes Jesus economically inevitable. Quasi-Christian standards are shot through and through with cupidity. The religion of Jesus calls for the aggressive revision of the present so-called Christian standards with the same fearlessness with which it decrys Marx's standards. Both are intrinsically wrong. Marx encourages the dictation of the proletariat; the present organization of Christian society is controlled by the propertied class. Jesus was not the tool or agent of either. The society Jesus established, and we have perverted, was a brotherhood in which the good things of life were proportional with all upon the basis of character and service and need. The restoration of the society of Jesus is to be the greatest work of the twentieth century. He is the Lord of all good things.

What Is Gandhi Trying to Do?

By Blanche Watson

MAHATMA GANDHI, which translated means "Great Soul," has been described as a man "who is shaking the world with a new idea—a man who is fighting the British empire with a new kind of weapon enlisting the souls and hearts of men to break the power of machine guns."

Gandhi wants the English in India, he says, to feel as safe in any part of India as they profess to feel behind a machine gun! This is "the new idea." It is the enlistment of a nation numbering more than 300 million souls in an amazing spiritual adventure; it is the mobilizing of the soul-force of a people to the end that a great nation shall be freed from an alien rule; it is a manifestation of the modern phase of "non-resistance."

The Mahatma's idea of non-violent resistance is not new; it is the peculiar manifestation of it—as used in India today, that is new. Under the name of "passive resistance" it has been used by the Hindus from time immemorial, and Gandhi is a Hindu. He belongs to the Jain sect, and long years ago took the three-fold Jain vow of chastity, temperance and abstention from flesh food. He is a frail little man, rather plain as to face and insignificant as to figure, but with a smile that is described as radiance itself. Judging from the impression he has made upon his countrymen, Frazier Hunt may be said to picture him adequately when he says: "He had eyes that were deep with pity and love, and burning bright with great purpose." And Gandhi's is indeed a "great purpose," and his pity and love reach out to all the world. His idea is that India must achieve Swaraj (self-government) in order that the east and the west may find each other in and through a fellowship of freedom. Gandhi has been charged, like Jesus, with stirring up the people.

There was another prophet, a man by the name of Nabum, who had a reputation in his time for "stirring up

the people" and his fame has reached down to our own time. The coming of such men as Jesus and Nahum and Gandhi, it must be understood, synchronizes with periods when injustice is rampant and when men needs must be stirred to active protest against this injustice. Nahum said of the power of the imperialists of his time, as does Mahatma Gandhi today, "They are losing it by the same methods they used to acquire it." Nahum said to Nineveh, "You are going straight down," and Mahatma Gandhi of India says the same thing to England—but what a difference in the spirit of the two men! Even while Gandhi is telling the English that they are going "straight down" he is trying to lead them away from that downward path, that is to say, he is hoping and working to conquer the greed and cruelty of the dominant power by bringing the government to an understanding of the moral law. He says:

The moment the Englishmen feel that although they are in India in a hopeless minority, their lives are protected against harm—not because of the matchless weapons of destruction which are at their disposal, but because the Indians refuse to take their lives—that moment will see a transformation in the English nature in its relation to India; and at that moment moreover will all the destructive cutlery in India begin to rust.

What will be the result? Can right win against might? Can soul force win out against a government whose weapons are bombs, bullets and poison gas? A government that three years ago did not hesitate to shoot to death and wound more than two thousand men, women and children on the entirely unfounded suspicion of a disloyalty plot—can such a government prove amenable to spiritual law? Gandhi says yes!

We will not harm our oppressors; we will not even hate them; but we will not cooperate with them in their work of tyranny and wrong—in their work of carrying on an unjust government in this country which does not belong to them; and thus we will compel them to give us our rights and our freedom.

But how does Gandhi propose to bring this about? What is to be the weapon of that compulsion? What is to take the place of the "sword?" The answer to all these questions is to be found in the one word, "non-cooperation." "We will not cooperate with them in their work of tyranny and wrong!" That is all. Simply a refusal to work with the power that would perpetuate an unbearable and a preventable evil. There is no room for expediency in Gandhi's gospel. "Cut yourself off from the evil in disregard of all consequences," he insists; "have faith in a good deed that it will produce results. Be prepared to lose all, and you will gain everything." This in the opinion of this politico-religious leader, is the spirit of the Gita; it is the doctrine of the Upanishads; it is the lovely lesson of the sermon on the mount.

India has always been preeminently a peace-loving nation. She believes that peaceful agencies in the end are stronger than those of war. She believes moreover that armed force is a sign of weakness, not of strength, so she has determined on a bloodless revolution that she may win her rights—the right to shape her own national life, the right to be free, the right to be men among men. The government cannot go on without the assistance of the Indian people, says this strange leader of the strangest revolution the world has ever seen, so great India, peacefully but resolutely, has entered on a widespread boycott of her alien rulers, refusing

to cooperate with them in their courts, in their schools, and most of all in buying their cloth. Gandhi has accepted the dictum, "Cloth is king," but he says that Indian shall make her own cloth. As the destruction of the Indian industries brought about the loss of "our freedom," he argues, the revival of those industries will mean regaining that freedom. So the long-unused charka is being put into millions of homes all over great India, and the spinning wheel and the hand loom may be said to be weaving the web not only of a new industrial, but of a new social and political regime for that country. The day of petitions is past; the glamour of "reform councils" has worn thin; the idea of "home rule" has gone by the board. Today the cry is *swaraj*. America, at the beginning of the revolution, had no idea of separation from England, but the "die-hards" of that day helped in a way they little realized at the time to change the course of events. It was they indeed who shaped the destiny of the American nation—viewed from the vantage point of later years—and the great-great-

grandchildren of the Indian revolutionists of today may have a similar story to tell their children.

On the women of India, let it be said here, depends the translation of the doctrine of the charka into reality, for if they say that the family shall get into khadi (homespun) khadi it is! And once the nation is in khadi, says Gandhi, *swaraj* is won.

"England is to be conquered," he asserts, not by the sword, but "by the shame of any further imposition of agony upon a people that loves its liberties more than life."

What does it all mean? That India, despite "heathen" India, is going to teach Christendom what Christianity really is? So it would seem. This much of prophecy, at least, may be ventured—that India is in a fair way to show the world that the sermon on the mount is *practical statesmanship*, and the *only* practical statesmanship; and that when the so-called Christian nations decide to follow in her footsteps—and not till then—will the word of the scripture be fulfilled, that "they shall not learn war any more."

British Table Talk

London, August 31.

HENRY W. MASSINGHAM died suddenly at Tintagel on Thursday. His work was done entirely within the bounds of journalism. He aspired to no political office; he seldom spoke at meetings; his pen, which could write nothing feeble or careless, was used in what is called the ephemeral scrolls of the press. Yet more

than most journalists, he added a new dignity to his craft. He refused to be bought. Once at least he threw up his position as editor of a leading daily paper, the Daily Chronicle, and went out into the wilderness. That was in the days of the Boer war, which he fought with the passion of a crusader. It was in the Nation that he came into his own, and, I imagine, the end of his editorship of that journal—an end which he had not sought—must have wounded him greatly. For years people used to ask in any crisis, with some concern, "What will Massingham say?" And it meant much to a cause if his critical mind were on its side. He wrote strongly, not without acid; he seemed to know most things and most persons, though he was himself a man of reserved nature. He loved justice and hated iniquity, and though I do not know how far he held the religious faith of the early radical dissenters, like the author of Mark Rutherford, he never lost his affinity for them in their protest against tyranny. There were till lately three conspicuous journalists on the side of progressive liberalism—now there are only two. Not one of the three latterly held an editorship! And yet people wonder sometimes why liberalism does not grip more firmly the mind of this country. As a matter of fact, Massingham passed over last year to the Labor side, but he was a critical member of that party. A man of his temper could scarcely be other than critical in a world like this. Peace be to him! He has earned his rest.

The Old Gate of England

From the house where I am staying I can see over the marshland the beautiful town of Rye, three miles away. Winchelsea, where we are now, lives with Rye in the story of this people. Near this house is one of the three old gates of the city which Edward I planned—the first of town-planners. The old city by the mouth of the river had been almost destroyed by the terrible storms which, during the thirteenth century, ravaged these shores, and the warrior-king built for the people a new and beautiful city on the hill. Of this many fragments remain, and the place is rich in the enchantments of the middle ages. And in addition to its own peaceful

beauty it has the glorious vision of Rye—smiling in the sunshine or gray in the shadows. Once upon a time, the admirals of the fleet lived here, and the first navies of England sailed from its harbor. More than once from its turrets the inhabitants saw battles fought with the French and the Spanish. And there were scenes of horror when French marauders landed upon the coast and broke into the city. Now there is no traffic here; there are only a few ruins to tell where the monks chanted their litanies. The courthouse, in which the kings slept, is now a little library; only the effigy of Gervase Alard, first admiral of the fleet, in the church—a huge figure with legs crossed, for he had fought the Saracens—tells of the days in which the ships of Rye and Winchelsea led the fleet of England. It will interest my readers to know that King Edward planned Winchelsea in such a way that the streets run at right angles, and in this he was a forerunner of those who planned the cities of America. Readers will remember, without my telling them, that it was in Rye that Henry James made his home for many years—himself one of the rarest gifts lent by the new world to the old.

* * *

Modern Churchmen Meet at Oxford

The conference of Modern Churchmen falls in August each year, and provides material for thought and for controversy. During last week the conference was held in Oxford and, so far as I can judge, was engaged upon a serious grappling with the intellectual problems which must be solved if the Christian faith is to appeal to the modern scientific mind. On the first day, Professor MacBride read a paper on "Evolution—a Vital Phenomenon." On the second, Dr. Macpherson spoke upon "The Universe as Revealed by Modern Astronomy." On the third, Dr. Hadfield dealt with the new psychology. It will be seen how much ground was covered, and how care had been taken that first-hand scholars should lead the way, and not divines, who might deal with science in a second-hand manner. The Modern Churchmen's Conference does indeed stake out for itself as its province the consideration of religion as truth which must satisfy the intellect. But its members know that though this may be but a preamble to the real concerns of religion, it is an essential preamble. The Christian religion is more than truth, but it is truth, and to neglect the attacks made in the name of truth upon its accepted doctrines is to produce only a community alarmed every moment for its lines of communication. But the modern churchmen, too, have the perils which arise from their concentration. They are

apt to think too much in an academic air. They may be tempted to forget the needs of the weary and heavy-laden, whose burden is not one of intellectual uncertainty but general powerlessness. What we need most of all is a fellowship in thought and in service of those who can think together the data of this universe revealed in faith and in science, with those who are in daily and hourly contact with the lost children of men. In other words, it would be a good thing for assemblies to change their platforms, if those who are busy about the intellectual problems were to hear the experience of evangelists, and they who are thinking much of evangelism could listen to the scholars and scientists!

* * *

And So Forth

Dr. George W. Sheldon, of Pittsburgh has brought to an end his three weeks' ministry at the City Temple. At the last service he preached upon the words, "Every valley shall be exalted . . . the crooked shall be made straight and the rough places plain," and from this as a starting point he spoke upon "The Truth About Prohibition in America." Prohibition he claimed to be the only cure for revolution; it had brought greater wealth and happier homes to the workmen. He produced evidence, moreover, that it had the approval of both the "big business" men and the labor leaders. . . . The Church Congress is to meet at Oxford on September 30. One session will be devoted to "The Church of Tomorrow," and among the speakers will be the bishop of Peterborough, the Rev. Tissington Tatlow, Lord Hugh Cecil, the Rev. R. O. Hall of the Student Christian Movement, the dean of Canterbury and Canon Guy Rogers. . . . India is very little understood by the general body of Englishmen. The news from Calcutta is serious in the eyes of all who know the facts, but I cannot discover that there is much anxiety felt. There is one group of men, small in number, who accept the swarajists at their own face-value; and there are others who attach no importance to the words of Indian politicians, but treat them as bombastic rhetoric. It is never easy to interpret the mind of another people, and almost certainly our people err on the side of undervaluing the ideal elements in political movements. We did so in Ireland; we are in danger of making the same mistake in India.

EDWARD SHILLITO.

BOOKS

THE PHARISEES, by R. Travers Herford (Macmillan, \$2.00) is a scholarly study of the history, principles, and services of this much abused group. To make Pharisees synonymous with hypocrites may add a convenient word to our vocabulary of theological vituperation, but it is a terrible injustice to the Pharisees. The author gives a defensive account of them and holds that it was through their influence and principles that Judaism has been able to maintain itself through the centuries as a living religion.

John Moffat Mecklin, the author of THE KU KLUX KLAN (Harcourt, \$1.75) is a southerner by birth, and a professor of sociology at Dartmouth College. His book is neither an attack nor a defense, but a scientific study based on ascertainable facts and verifiable data. His conclusions, of course, are his own opinions. They are the opinions of an expert, extraordinarily well informed, but not mathematical demonstrations. In his interpretation of Klan psychology, one important factor is the inferiority complex of great masses of people, conscious of mediocrity and defeat, and lit up by the fantastic possibilities of distinction and glorification offered to their dwarfed and starved personalities by membership in a vast and mysterious Empire. This is the same motive, we judge, that makes many people join the Catholic church. While, as we have said, the book is not an attack, it does characterize the Klan as "an un-American monstrosity." The chapter on the Klan and Anti-Catholicism is informing, and not very comforting to pro-Catholics.

BIRD STORIES RETOLD FROM ST. NICHOLAS (Century, \$1.25) is one of the best of a series of volumes consisting of books of stories about dogs, horses, travel, wild animals, et cetera. The quality and style of St. Nicholas stories need no exposition to most readers. Most of us who are not clearly past middle age were brought up on them. The stories in this volume are by various

authors, and cover a wide range of bird life, from eagles to robins, and from the great auk to the chickadee. They are especially adapted for children of about twelve years, with a range of about four years either way.

George F. Tucker's THE BOY WHALEMAN (Little Brown, \$2.00) is a stirring tale of the sea—not a story, but a narrative of a three-year whaling voyage. It covers the ocean pretty thoroughly—north, south, Arctic, South Sea Islands, round the Horn, and home again to Massachusetts Bay. The narrative includes every expected thrill—"There she blows," Arctic storms, landing on tropical isles, a fat purse at the end from sperm oil and ambergris, and every little thing that gives fascination to a record of a whaling voyage.

In spite of the recent difficulties of the Fascisti, and perhaps even more on account of them, Mussolini is still an interesting character. A selection from his public utterances has been edited by Barone di San Severino, and published under the title MUSSOLINI AS REVEALED IN HIS POLITICAL SPEECHES (Dutton, \$3.50). The selection covers the entire period from his socialist days in 1914 to his official utterances as head of the government in 1923. There is source material here for the study of the development of Fascismo. The speeches show Mussolini always strong, direct, sincere, and positive, a real leader and a great character. It appears an unfortunate anticlimax to end with his indefensible demands upon Greece in connection with the attack on Corfu. Mussolini's sense of his own indispensable and permanent leadership of his party and movement is shown in such a statement as the following: "I am not so proud as to say that I who speak am Fascismo; but four years of history have now clearly shown that Mussolini and Fascismo are two aspects of the same thing, are two bodies and one soul, or two souls in a single body. I cannot forsake Fascismo because I have created it; I have reared it; I have strengthened it and I have chastened it; and I still hold it in my fist—always." This was in June, 1923. And he still does. His grip was shifted somewhat by the recent events, but it is not yet apparent that it has been loosened.

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A notable symposium entitled **CHRISTIANITY AND MODERN THOUGHT** (Yale University, \$2.50) includes lectures by Dean Charles R. Brown, of the Yale Divinity School, Dean Willard L. Sperry of Harvard Divinity School, and seven others. There are chapters on Evolution, the Psychology of Religion, Life after Death, the Function of the Church, the Fundamental Beliefs of Christianity, and other crucial topics. The point of view is thoroughly liberal, soundly constructive, and wholesomely affirmative. Dean Sperry's lecture on Life after Death is worth the price of the book, and the same could be said of some of the others. The statements are all rather popular in form and present conclusions rather than technical details.

But if one needs the information that can be conveyed in a single lecture on Evolution, one needs more than be put into a single lecture. Such a reader, after facing the chapter in the book above-mentioned, may advantageously read Vernon Kellogg's **EVOLUTION** (Appleton, \$1.75). It is a non-technical but reasonably full statement of the meaning of evolution, the evidence for it, the factors and forces which produce and perpetuate evolutionary changes as they are now understood, and a general outline of the evolution of plants, invertebrates, vertebrates, man, mind, and human society. It treats the question purely from the scientific standpoint, and does not attempt either to raise or to settle any questions in regard to the relation of evolution to religion.

The latest series of the Mendenhall Lectures at DePauw University delivered by Prof. Albert C. Knudson is published in a volume under the title **PRESENT TENDENCIES IN RELIGIOUS THOUGHT** (Abingdon, \$2.00). The author takes the cautiously progressive attitude of one who writes as though he were trying to introduce liberal ideas to a conservative audience without alarming them. This gives rise to occasional ambiguities in the use of terms, and to frequent passages in which it is not easy to tell whether the author is defending a position or merely stating it. Both of these characteristics are exhibited in the lecture of Authority in Religion. The author rejects the idea of Biblical infallibility, but tries to save the idea of authority, though in the long run he appears to save little more than the word. He waves aside the conflict of opinion over evolution by explaining in a single page that there is no conflict between evolution and Christianity.

CORRESPONDENCE

The Ideal Subscriber

EDITOR THE CHRISTIAN CENTURY:

SIR: Herewith my remittance for the coming year. I like your paper although I do not agree with anything I read in it.
Easton, Pa. GEO. A. MUNER.

The Newer Foreign Mission Policy

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with deep interest the two articles on foreign missions in recent numbers of *The Christian Century*. It is quite true as Mr. Emerson asserts that, "the benevolent patronage of outsiders breeds a type of Christian church which lacks competence in self-support." But it isn't all of the truth. "Benevolent patronage" accounts only in part for "men and churches who prove to be parasitical, beggarly, and hypocritical." The missionary movement has not balanced its offer of individual salvation with the social challenge of the gospel and it is reaping what it sowed. It is inevitable that individuals who accept church membership in response to an appeal to their self interest should be "parasitical, beggarly, and hypocritical."

During my brief experience in China (I have just concluded my first term) I have observed that it is possible to become so obsessed with the idea of native self-support as to consider it the ultimate goal of missionary endeavor instead of a mere incident on the way to the goal. To have developed a self-supporting

church—splendid achievement—cannot be taken as conclusive proof that the missionary has wrought well. The church at Laodicea was doubtless self-supporting, and so are many here in the homeland whose provincialism at the same time is a positive obstruction to the kingdom of heaven. Let the missionary movement insist on *applying* the gospel as earnestly as it has *preached* it and self-support instead of being a painful process will be a natural result. Let native Christians be fired with a passion for giving the blessings of Christianity to others instead of merely getting them for themselves and a new type of church will be born.

A large number of missionaries doubtless support Dr. Winton's contention to "subsidize the native church not at all." But the transfer of such subsidies to educational and medical work is a doubtful solution of the problem. The missionaries in these departments are no more immune from pauperizing those whom they seek to help than is the evangelistic missionary. Schools and hospitals which are subsidized with foreign funds to the point where they can be easy and lax with their constituencies may hinder the development of character no less than a subsidized church.

More mission money can well be invested in literature, especially the kind that will assist in general evangelization and enlightenment. Pioneer social service, general education, and public health work likewise deserve more support. Money invested in such activities will lead people to help themselves, and thereby grow. Moreover, the church will be propagating a symmetrical instead of a lopsided gospel.

Dallastown, Pa.

J. STUART INNERST.

He Enjoyed Himself

EDITOR LAFOLLETTE-PACIFIST-CHRISTIAN CENTURY:

SIR: Just a line to let you know that little Vermont went over the top with a *bang* on Defense Day. Led by a *ringing proclamation* by Gov. Proctor, our next town neighbor. Fair Haven with her five Protestant and one big Catholic church turn out men and women, Republican and Democrat, Protestant and Catholic. If we had any *white-livered* pacifists they kept out of sight and hearing. Our five Protestant ministers and good big Irish Catholic priest were behind the movement *heart and soul*!!

I hope you were on your radio that evening at 9:15 and heard General Pershing, Secretary of War Weeks, and also heard the general call up his generals from New York to San Francisco, heard them report what a *huge* success the day was. New York, Chicago and the Nebraska division what "brother Charlie" holds junk hear that general say that it was a *big success there!!!*

The good old down east Yankee farmer told the Bryan Davis outfit where they "got off" all right, all right. The western farmer may be a *different* kind of a bird, time will tell. But at the present time we are not worrying about our president Cal. You LaFollette chaps are a *noisy minority* but we want to see your *noses counted* first. I believe, as in *Maine, common-sense will win!!!!* and Calvin Coolidge will call another Defense Day *next year* and *three more after that*. If you can get any *comfort or consolation* out of Sept. 12, 1924, go to it!!

Fair Haven, Vt.

100% Republican,

BERNARD B. PEARSON.

THE SUNDAY SCHOOL

Lesson for October 5. Lesson text: Matt. 10:1-8.

Jesus' Confidence in Men

A THOUSAND TIMES we have read the names of the twelve and have pondered over their qualities. Not particularly unusual men; remarkable only for their schooling. Look at them again: Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James the less, Thaddaeus, Simon the zealot and Judas Iscariot. Peter, creature of impulse, who swore on occasion and who denied his Master; Andrew, who simply led people to Jesus; James and John, sons of thunder, who would

burn up their opponents; Matthew, a publican, probably a kind of old-time profiteer; Bartholomew,—negatively good, nothing bad was checked against his name; Thomas, a natural pessimist; Philip, a companion of Andrew, chiefly remembered for a dull question; Judas, lover of peace and power who, for silver, sold his Master; Simon, remembered only as a kind of ancient socialist; James the less and Judas the less—merely names on the church record.

One time I sat in a room where a retiring pastor was checking over the roster of the church with the minister who was about to accept the charge. As the names were read out by the new minister, the other would reply: "No good," "Hypocrite," "Liar," "Coward," "Skin-flint," "Sleeps in church," "Gives ten cents a Sunday," "Ignoramus," "Snob," "Tight-wad," "Fool." Finally the astonished new-comer looked up and asked, "Is none of them any good?" "O, yes," was the answer, "there may be two or three Christians out of the three hundred." Napoleon said that a good general could make a good army out of any kind of men. Jesus took plain, ordinary, everyday men and changed them into saints. The credit belongs to the general—to the teacher. Given the right teacher Helen Keller responded; all her remarkable talents would have remained undeveloped but for a great teacher. Have you read the story of the German pastor whose son was sent home from school as a hopeless dullard, and how, under the loving, constant attention of the father, the son became the greatest authority on Dante and Italian literature and occupied the chair in one of the best universities?

Jesus knew men and knowing men he had confidence in plain people. I do not wonder that he trusted fishermen, unspoiled men. I am spending my summer on an island among fishermen. These folks are honest, kind, sincere, practical, brave, primitive, true. It is a joy to live, even for a few weeks, among such men. Jesus planned to win the world, and he committed his cause to twelve men—it was the city man who sold him out; it was Peter and his companions who died terrible deaths for him. But one would not be unwise enough to question the fidelity of urban citizens. We need only to think of those game Cockney boys from East London dying for their country, to note how common men can rise to noble heights of devotion.

Eleven of the twelve proved true. They carried the torch, and dying, committed it to faithful men; they were true to their trust.

Can we have confidence in our men? Do we trust our own children? Do we believe in those boys in our class? Can we, in imitation of Jesus, bring out the best in our congregations? How often, in history, great trust has brought out amazing fidelity. A woman's faith in a man has caused him to surprise himself; a father's confidence in his son has made that boy leap toward manhood; a minister's confidence in his people has lifted them into noble sacrifices.

Knowing us, Jesus believes in us! That we are weak there is no doubt; that we might become criminals with ease, is not beyond possibility; but under the love and confidence of the master Teacher, sainthood is within reach. We are saved by his confidence in us.

JOHN R. EWERS.

Contributors to This Issue

E. W. BARNES, canon of Westminster, recently designated as bishop of Birmingham, England; author "Spiritualism and the Christian Faith."

ROBERT E. LEWIS, general secretary Y.M.C.A., Cleveland; frequent contributor to The Christian Century.

BLANCHE WATSON, author "Gandhi—Voice of the New Revolution," "Gandhi and Non-Violent Resistance"; frequent writer for periodicals published in India.

Important Books on Religion

- 1 The Reconstruction of Religion, Ellwood, \$2.25.
- 2 Twelve Tests of Character, Foadick, \$1.50.
- 3 Reconstruction of the Spiritual Ideal, Adler, \$1.50.
- 4 The Religion of the Social Passion, Dickinson, \$1.75.
- 5 Social Law in the Spiritual World, Rufus M. Jones, \$1.75.
- 6 Can We Find God? Arthur B. Patten, \$1.60.
- 7 Is God Limited? McConnell, \$2.00.
- 8 The Idea of God, Beckwith, \$1.50.
- 9 Religion in the Thought of Today, Carl S. Patton, \$1.50.
- 10 Man and the Attainment of Immortality, Simpson, \$2.25.
- 11 Religion and Life, Dean Inge and others, \$1.00.
- 12 Religious Foundations, Rufus Jones and others, \$1.00.
- 13 Christianity and Progress, Foadick, \$1.50.
- 14 Imperialistic Religion and the Religion of Democracy, W. A. Brown, \$2.00.
- 15 Christianity and Social Science, Ellwood, \$1.75.
- 16 Goodspeed's New Testament, \$1.50 (Lib. Ed. \$3.00; pocket Ed., \$2.50).
- 17 Realities and Shams, Jacks, \$1.50.
- 18 Nevertheless We Believe, Scott, \$2.00.
- 19 The Suburbs of Christianity, Sockman, \$1.50.
- 20 Jesus, Lover of Men, Rix, \$1.50.
- 21 The Ethical Teaching of Jesus, Scott, \$1.50.
- 22 Jesus and Civil Government, Cadoux, \$2.00.
- 23 The Constructive Revolution of Jesus, Dickey, \$1.60.
- 24 The Religion of Jesus and the Faith of Paul, Deissman, \$2.00.
- 25 The Character of Paul, Jefferson, \$2.25.
- 26 The Meaning of Paul for Today, Dodd, \$2.00.
- 27 Seeing Life Whole, Henry Churchill King, \$1.50.
- 28 The Understanding of Religion, Brewster, \$1.50.
- 29 19th Century Evolution and After, Dawson, \$1.50.
- 30 Evolution and Christian Faith, Lane, \$2.00.
- 31 Where Evolution and Religion Meet, Coulter, \$1.25.
- 32 I Believe in God and Evolution, Keen, \$1.00.
- 33 Modern Religious Cults and Movements, Atkins, \$2.50.
- 34 Synthetic Christianity, Hough, \$1.50.
- 35 Recent Psychology and the Christian Religion, Hudson, \$1.35.
- 36 Religious Certitude in an Age of Science, Dinmore, \$1.50.
- 37 Personal Religion and the Life of Devotion, Inge, \$1.00.
- 38 Toward an Understanding of Jesus, Simkhovitch, 75c.
- 39 The Holy Spirit and the Church, Gore, \$2.25.
- 40 The Larger Faith, C. R. Brown, \$1.50.
- 41 Mobilizing for Peace, Jefferson and others, \$2.00.
- 42 The Minister's Everyday Life, Douglas, \$1.75.
- 43 Lincoln and Others, Clark, \$1.50.
- 44 Religious Perplexities, Jacks, \$1.00.
- 45 A Living Universe, Jacks, \$1.00.
- 46 Lost Radiance of Christian Religion, Jacks, 75c.
- 47 Mahatma Gandhi, Rolland, \$1.50.
- 48 Personality and Psychology, Buckham, \$1.75.
- 49 World's Great Religious Poetry, Hill (new Ed.) \$3.00.
- 50 The Imperial Voice, Hough, \$1.50.
- 51 Foundations of Faith, Orchard.
- 52 Christian Church in the Modern World, Calkins, \$1.75.
- 53 Problems of Belief, Schiller, \$1.25.
- 54 Christian Thought: History and Application, Troeltsch, \$1.75.
- 55 Belief in God, Gore, \$2.25.
- 56 Belief in Christ, Gore, \$2.25.
- 57 War: Its Causes, Consequences and Cure, Page, \$1.50.
- 58 Dummelow's One Volume Commentary, \$3.00.
- 59 The Undiscovered Country, Atkins, \$1.50.
- 60 Jerusalem, Past and Present, Atkins, \$1.25.
- 61 Faith and Health, Brown, \$2.00.
- 62 Science and Life, Millikan, \$1.00.
- 63 The Haunted House, Luccock, \$1.50.
- 64 Papini's Life of Christ, \$3.50.
- 65 St. Paul on Trial, Still, \$2.50.
- 66 Christianity and Modern Thought, C. R. Brown and others, \$2.50.
- 67 The Decalogue of Science, Wiggam, \$3.00.
- 68 The Spread of Christianity, Hutchinson, \$1.25.
- 69 Source Book Teaching of Jesus, Burton, \$2.00.
- 70 Riverside New Testament, Ballantine, \$3.00.
- 71 Christian Unity and the Gospel, Simpson and others, \$1.50.
- 72 Religion of Wise Men, Wates, \$1.50.
- 73 Modern Discipleship and What It Means, Woods, \$1.25.
- 74 Twenty Sermons by Famous Scotch Preachers, Simpson, \$2.00.
- 75 The Modern Use of the Bible, Foadick, \$1.60.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Willett Starts Around the World

Dr. Herbert L. Willett, contributing editor of *The Christian Century*, professor at the University of Chicago, and a secretary of the Federal Council of Churches has started on a nine months' tour of the world. Dr. Willett, together with a party of about a dozen friends, will sail from San Francisco on Sept. 30, going directly to Japan. More time will be given to an intensive study of religious conditions in the far east than to any other part of the tour. A more detailed account of the itinerary will be given later.

Powerful Program for Disciple Convention

When the Disciples of Christ come to Cleveland, Oct. 14-19, for their annual international convention they will have the opportunity of hearing such a program as seldom is presented to a religious gathering. At the morning conferences each day the specialized activities of the denomination will be discussed by recognized leaders. Afternoons and evenings will be devoted to public rallies that should jam the great Cleveland auditorium to capacity. Wednesday of convention week will be celebrated as "Jubilee Day," and will be marked by final reports of the achievements of the golden jubilee campaign now in its closing stages. Thursday will largely be given over to missionary problems, while Friday the discussion of the church and community leadership will bring to the platform such men as Sherwood Eddy and Fred B. Smith. Missions overseas will come to the fore on Saturday, while E. L. Powell will preach the convention sermon on Sunday morning and Raymond Robins will make the closing address, "What Shall the Churches Do About War?" that night.

Silas McBee, Prominent Churchman, Dead

For the second time this year the Episcopal church is called upon to mourn the passing of one of its great laymen. Following close upon the death of Robert H. Gardiner, the passing of Silas McBee on September 3 probably removes the two laymen who were known most widely outside the limits of their own communion. Dr. McBee was the editor of the *Churchman* from 1896 to 1912, and made that weekly one of the strongest supporters of Christian unity in the world. In 1913 he established the *Constructive Quarterly* "on the conviction that a constructive treatment of Christianity will make for a better understanding among the isolated communions.... and the purpose is to create an atmosphere of mutual confidence and induce a better understanding and a true sense of fellowship.... Its final hope is the unity of the family of God in the body of Christ, where the liberty of the children of God will be attained." Dr. McBee conducted the quarterly with distinguished success 1244

until in 1922 illness made further labor impossible.

Chautauqua as a Music Center

Chautauqua, N. Y., is said to have become the musical capital of America for the months of July and August. This is largely due to the leadership of Prof. H. Augustine Smith, backed by the per-

formances of the New York Symphony and the remarkable group of artists that Prof. Smith has induced to come to the New York resort. The musical program this year has been more elaborate than ever, one unusual feature being the series of services of sacred song which Prof. Smith presented on Sunday evenings under the titles: "The voice of the sea," "The music of the city," "Twenty cen-

Churchmen and Scientists Discuss Mutual Problems

FROM THE MOMENT when Dean Inge inaugurated the annual conference of the Churchmen's Union for the Advancement of Liberal Religious Thought at Oxford, England, on Aug. 25, to the closing sermon preached on Aug. 31 by Canon E. W. Barnes, bishop-designate of Birmingham, men of the church and men of science showed how possible it is to discuss the scientific approach to religion in a constructive spirit and with mutual appreciation. It is probable that no gathering held in Great Britain in the course of a year contributes more to the establishment of religion as a necessary and respectable part of the modern world than this conference, which is now in its 25th year.

DEAN INGE DEFINES CONFLICT

As president of the union, in succession to the late Dr. Hastings Rashdall, Dean Inge began the conference with what might have been considered a definition of the issues at stake. "The conflict between science and religion is still a long way from being reconciled," declared the dean. "It is an open sore which poisons the spiritual life of the civilized world. It is difficult for a man to accept orthodox Christianity as the churches present it to him without treachery to his scientific conscience. The injury thus inflicted upon religion can hardly be measured. Intellectual honesty is to a large extent strained out of the church, and public opinion within it does not reflect either the best knowledge or the most candid temper of the community."

Farther on in his address the dean said, "There can be no treaty between religion and science to leave each other alone. The world as known to science is, no doubt, appearance, not reality. This means in the first place that as judged by the triumvirate of the absolute values it is defective. It does not include or account for all relevant facts. Secondly, we know that science has to make its synthesis from very inadequate physical data. We see only a few colors, we hear only a few sounds, and so on. Thirdly, we don't get our idea of natural law from nature, but we find it reflected in nature. But, nevertheless, as a Quaker writer says, 'The shadow is a true shadow, as the substance is a true substance.' And I have already shown that the world of science is itself a kingdom of values. For this reason, if

we try to construct a religion without reference to what we know of the behavior of nature, or in contradiction to what we know of that behavior our religion will be fatally impoverished or distorted.

"And if idealism without science is mutilated, science without idealism is involved in insoluble difficulties. We need only point to the familiar antinomies of time and space. Are they infinite or are they not? The two alternatives are perhaps equally demonstrable and equally refutable. Personally, I incline to the belief that time and space have no beginning and no end. Neither time nor space, I believe, belongs to the eternal world, but the physical world is perpetual, as God is eternal, boundless, as God is infinite. But religion is not vitally concerned in this problem. A similar difficulty besets science in the law of entropy, which demonstrates that the universe is running down like a clock. This alarming prospect really points to a Creator, for, if the universe is running down why did it not stop long ago? It must have been wound up at some particular date, and whatever power wound it up once may presumably wind it up again."

DEVOTION TO TRUTH

"We modern churchmen," declared Dean Inge, "have no slogans except the duty of whole-hearted devotion to truth and desire to find it. The heresy of today will become the orthodoxy of tomorrow. But humanity is not marking time in the pursuit of knowledge. Science progresses, and we may piously hope philosophy, too. The new collaboration between the two, the new desire for mutual understanding between science and religion, the weakening of the old dogmatisms on both sides, are a most happy feature of our generation. Think how impossible such a meeting as this would have been a hundred or even fifty years ago. Think of the encounter between Wilberforce and Huxley about men and monkeys, or Gladstone's defense of the Gadarene miracle against Huxley. We seem to have moved centuries since those days; and it is not the church only which has learned salutary lessons."

STREETEER ON INTERCESSION

Day after day, during the week of the conference, leaders in the church or in (Continued on Page 1250)

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turies of Christian songs," "Marching songs of the church," "Musical settings of the festival psalms," "Jewish, Roman, Russian and Protestant church music," "Joyous carolling," "The music of immortal pictures," and "The way of green pastures."

No Anxiety Concerning China Missionaries

Most of the mission boards are publishing cablegrams from Shanghai, China, reassuring their constituents as to the safety of the missionaries in that city. Although the fighting is not more than twenty

miles distant, and some work in outlying suburbs of the city has been disturbed, there is said to be no personal danger for the missionaries or other foreigners in the city. There are about 500 persons in the Protestant missionary families in the immediate vicinity of Shanghai.

Northfield to Welcome Furloughed Missionaries

William R. Moody, now at the head of the various Northfield enterprises, announces a contribution to the church's missionary work of far-reaching importance. The gift to the Northfield Schools

Corporation of seven acres in the heart of the village of Northfield makes it possible to erect twenty homes of five and six rooms each, which will be completely furnished and connected with a central heating plant. These homes will then be placed at the disposal of families of furloughed missionaries, many of which are now embarrassed by the attempt to live while in this country on the very low furlough allowances of the foreign mission boards. The charges will cover only the cost of upkeep and taxes. Not only does Northfield offer an ideal spot for rest and spiritual upbuilding, but the presence of the great Northfield schools will make possible the finest type of education for the children of these families. The plans will be carried through to completion just as rapidly as funds for the erection of the houses are secured.

Y. W. C. A. Leads Student Industrial Test

ONE OF THE MOST INTERESTING of recent studies of conditions in industry took place in Chicago during the past summer under the auspices of the Young Women's Christian Association. Sixteen students from thirteen colleges were brought to the city to find work. Their status as students was not disclosed. They sought a place in industry on precisely the same terms as would other young women. A list of the firms in which they finally found employment shows them to have included a die stamping company, a packing company, a harvester company, a radio company, an electric company, a tobacco company, an envelope company, a shoe company, a printing company, a laundry, a department store, a chewing gum company, a corset company, a creamery, a candy company, a leather company, and an addressograph company.

While in Chicago the group managed to meet together frequently enough to hear several addresses on various phases of the industrial situation, and to visit three of the city's industrial show places. But the principal purpose of the experiment was to discover exactly what experiences come to the individual girl in seeking work in an American city, and these experiences have now been brought together and summarized in a remarkable report issued by the group.

LIVING ON \$14 A WEEK

The average wage earned by the group was \$13.80 a week. The highest made by any girl went to one piece worker who, in one week, managed to reach \$22.46. The lowest was \$12. The girls on straight salary averaged \$13.35 a week, while the three on piece work and the one on a bonus system averaged \$14.71. Living in homes for working girls, under religious auspices, the average expense each week for room, board, carfare, recreation and miscellaneous was held to \$11.76. This left the totally insufficient margin of \$2.88 a week to cover possible sickness, clothes, union dues, insurance, and the like.

The girls report that living conditions in the special homes where most of them landed were fair. They could not find rooms in private houses that were clean enough for habitation without spending more than their budgets made possible. Where eight girls lived in one room, as in one of the boarding houses, not much privacy was possible, but the report sums

this feature of the experiment up by saying, "Living conditions we found while not in all cases pleasant were entirely adequate."

As to relations between workers and their superiors, they found the owner a vague abstraction in most cases, but superintendents and foremen generally human and open to approach. There were exceptions to this. One girl was fired from a tobacco factory for venturing to suggest an improvement in employee treatment. The tobacco factory seems, in fact, to have been the industry in which the worst conditions were encountered.

Sanitary conditions were reported as fair in most places. There were exceptional medical facilities in one or two shops, but only two had any form of employers' liability. Ventilation was good in the majority of the factories, but almost non-existent in some of them. The girls worked from eight to nine and three-quarters hours. About half had to sit all day, and about half had to stand. One girl who called the attention of her foreman to the lack of stools, as required by the law, was told that the law was a dead letter.

NERVE STRAIN

The speeding up system, as exemplified in the corset factory, and including the task and bonus system, produced an unbearable amount of nervous strain. Nervous weariness due to competition in attracting customers was noticed at the department store. Extreme nervous strain was experienced by the girl who worked for two nights all night in a printing establishment.

There was little child labor noticeable in the various industries. Very small boys worked for the electric company, and there were girls from the continuation schools in the leather factory. Otherwise, the law against child labor was being observed.

It is of interest to observe that the main recommendation of this group of experimenters is for a more intelligent induction of newcomers into industry. All were of the opinion that if only a little more time had been taken in exhibiting to each new employee the nature of the plant, the whole process of manufacture, and the full conditions surrounding the portion of the work with which they were to be connected, that they would not only have fitted into their jobs more easily, but that the employing firm would have profited.

Congregationalists Asked to Stress Law Enforcement

The Congregational commission on law enforcement has written to all the ministers of that denomination calling upon them to push the effort for enforcement of the 18th amendment in their communities. Prohibition is said to have become a spiritual issue for America, and the church is warned that it might as well cease its foreign missionary efforts until it proves that it can carry through its program in this country.

Monkey in Pulpit—Which?

The press has given considerable attention to the performance of Rev. Z. Colin O'Farrell, of First Baptist church, Butte, Mont., in bringing into his pulpit a chattering monkey as an argument against the doctrine of evolution. The presence of the monkey in the pulpit is supposed to have proved something, and it did, but possibly not what the Rev. Mr. O'Farrell anticipated.

Episcopal Women Workers Receive Low Salaries

After an investigation covering two years the woman's auxiliary of the general council of the Protestant Episcopal church has come out with a survey of the training requirements, conditions of work, and salary standards for women workers in that communion. The survey tabulates information received from 523 such workers, and shows that there has been little demand for the technically trained woman worker who commands a large salary. Inadequately trained workers secured at low salaries have, however, frequently been used. Only 44 of the workers reporting received a salary of \$1,800 a year and over, 29 of these without living; while 183 workers were receiving less than \$900 a year, 54 of those without living. Contrary to experience in secular callings, salaries did not advance with experience. The question of pensions or other provisions for old age has received little attention.

Carleton Professor Takes Minneapolis Pulpit

Trinity Baptist church, Minneapolis, Minn., is rejoicing in the coming to its pulpit of Dr. David Bryn-Jones, formerly professor of economics and political sci-

ence at Carleton College. Dr. Bryn-Jones is a Welshman who, before coming to Carleton, taught the same subjects at Cardiff University and the University of North Wales, Bangor. He will bring to the Baptists of Minneapolis a liberal interpretation of religion filled with moral power.

The Busy Bee Helps Support a Church

While the Methodist congregation at Tomah, Wash., was engaged in worship a swarm of bees entered the sanctuary. Five deacons caught the bees, say the newspapers, without interrupting the service (!), and the swarm was then sold, with the accruing funds going into the church treasury. Of course, Methodists do not have deacons in their church order, but the story was sent across the country by the Hearst news service, so it must be true.

Straton Not Fundamental Enough for Him

Mr. Edward C. Miller has resigned as a deacon and withdrawn from Calvary Baptist church, New York City, because he does not feel that the pastor, Dr. John Roach Straton, was enough of a fundamentalist in his debates with Dr. Charles Francis Potter last year. In a 21-page pamphlet Mr. Miller explains that he had pointed out certain texts which, had Dr. Straton used them, must have won the debates on the infallibility of the Bible and the virgin birth, awarded by the judges to Dr. Potter. Likewise, Dr. Straton is alleged to have referred to his Unitarian opponent as "my worthy

opponent" and "brother," and that, of course, will never, never do.

Preserving a Congregational Succession

Out of 321 persons who worshipped in the First Unitarian church of Duxbury, Mass., on August 31, 250 were descendants of the original pew-holders of the congregation and sat in the pews of their ancestors. In the list of the original pew-holders occur such familiar colonial names as Alden, Bradford, Brewster, Chandler, Cushing, Delano, Freeman, Ford, Glass, Loring, Moore, Peterson, Sampson, Soule, Sprague, Wadsworth, Weston, Winsor, and Winslow.

Great Detroit Church in New Home

Metropolitan Methodist church, Detroit, Mich., the great congregation under the ministry of Dr. Merton S. Rice, held its last service in its temporary tabernacle on September 7, and then marched to its new \$1,500,000 edifice. Only the Sunday school part of the new plant is as yet completed, but services will be held in that while the church proper is pushed to completion.

Unite to Advertise Philadelphia Churches

Business firms of Philadelphia have united to publish a full-page church directory in one of the daily newspapers of that city. Promoters of the plan intend to give a free advertisement to every church of every denomination in the Saturday edition of this newspaper.

Dr. Cadman Takes a Vacation

Dr. S. Parkes Cadman, pastor of Central Congregational church, Brooklyn, N. Y., is one of the most prodigious workers now living. Dr. Cadman has been storming the Chautauqua platforms with his customary success during the past summer, and felt in need of a brief rest before resuming work in his regular pulpit on October 1. So he sailed for England, to spend a brief holiday in the home of his youth. Just to show that it was a complete vacation he wrote 30,000 words of a new book while on shipboard.

"Dad" Elliott Visits Far East

Mr. A. J. Elliott, better known as "Dad" to thousands of college students who have come into contact with his work as a Y. M. C. A. secretary, has sailed for the far east, where he will visit all the leading educational institutions. Before his return to this country Mr. Elliott is expected to complete the circuit of the globe.

Church Year Book Published

The annual Year Book of the Churches, published by the Federal Council, is out. The latest statistics of all the religious bodies, their history, polity and government; a directory of social and philanthropic organizations; a list of all religious journals; a review of the prohibition movement; an outline of the progress of Christianity—all are here. The Wash-

HERESY

The man of Galion before the Sanhedrim of the Episcopalians

The verbatim report of the proceedings of the court of the House of Bishops by which William Montgomery Brown was tried and condemned on the accusation of holding and teaching doctrines contrary to the representations, literally interpreted, of the Book of Common Prayer; a trial at which by a turning of the tables, the accusers and judges were put in the attitude of defendants in the face of a laughing world. This strange story is richly illustrated.

The two great offenses alleged against him are the rejection of the supernaturalism of the Bible, literally interpreted, concerning: (1) the existence, sayings and doings of its God, and (2) its story of the creation, fall, redemption and destiny of man—offenses of which all educated people are guilty.

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Announcement

Caroline M. Hill's remarkable anthology

The World's Great Religious Poetry

which attained surprising popularity last year has now been published in a new edition selling at ONLY \$3.00. (The original price was \$5.00.)

Note what the leaders say of the book:

Bishop McConnell: "This is the best book of the kind I have seen. Every selection is poetry and every poem is religious. Of immense value, especially to preachers."

Rev. F. F. Shannon: "There is nothing equal to it in the field of poetry."

Mrs. Helen B. Montgomery: "I deeply appreciate this great book."

Rev. S. Parkes Cadman: "I have radioed to half a million the merits of this book."

Bishop Nicholson: "Sure to have a great sale when its merits become known."

Dr. Frank Crane: "Perhaps the best book on religion there is. For the best part of religion is its poetry."

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ington or Chicago offices of the Federal Council can supply the book for \$1.62, which price includes postage. The Chicago address of the Council is 77 West Washington Street.

Says Methodists Stint Church Funds

Dr. Luther E. Lovejoy, whose business it is to teach stewardship to Methodists,

is out with a statement in which he charges that the members of his denomination are treating their church benevolences in stingy fashion. Estimating that the total income of Methodists was at least \$2,422,000,000 last year, Dr. Lovejoy says that they gave only \$87,000,000 for all church purposes, which is but three and one-half per cent. The lesson, he declares, in view of missionary and

Presbyterian Students Organize

FOLLOWING HARD ON the trail marked out by Methodist students at Louisville, Ky., last April, Presbyterian students met at Saugatuck, Mich., Sept. 3-6, and formed a National Association of Presbyterian Students. The Saugatuck meeting was entirely student engineered and student controlled. There was no prepared program nor set speeches. Two major questions were asked: What is wrong with the church? What shall we do about it? The adoption of a startling series of resolutions, the formation of the national body, and a call for a national conference followed.

STUDENT VIEW OF THE CHURCH

This is what the students had to say about their church:

I. Recognizing our responsibility to the Presbyterian church, we, as Presbyterian students, recommend that the following inadequacies be remedied:

1. Poor preaching.
2. Mis-stated creed.
3. Over conservatism in taking definite stand on present day world issues.
4. Lack of understanding of the student mind, and of the student needs and work by older members of the local church.
5. In as much as all walks of life have a part in effecting or hindering the advance toward a Christian society on earth, we believe that all vocations should be fairly emphasized by the Church as channels of expressing the Christ point of view.
6. We condemn the unfortunate controversy within the Presbyterian church between so-called fundamentalists and modernists, believing that it is detrimental to the furthering of Christ's kingdom on earth.
7. In as much as devotion to Christ is the center of Christian living, and the sole requirement of membership in the Presbyterian church, we believe that the Westminster confession of faith is unnecessary.

We believe that the following is a more purposeful statement of our beliefs as members of the Presbyterian church:

We believe: That God is a personal, creative, all-powerful loving Father of all mankind.

That Christ is our living, personal Saviour, the Son of God, and the interpreter of his will and purpose for our lives.

That the Bible is the word of God (an expression of God through the religious experiences of devoted men and women), and a basis for our conduct.

In eternal life; in the forgiveness of sins through Christ; in prayer as es-

sential to development of Christian character; in the purposeful plan of God for our lives.

In view of our devotion to Christ, we are committed to share in his vision of building a Christian society by expressing our convictions in our relations with our fellowmen.

II. Recognizing further that the task of remedying these inadequacies is tremendous, we are submitting these criticisms to the Presbyterian church, pledging our cooperation as Presbyterian students to make the work of the church more effective.

III. As Presbyterian students, we believe that we have a definite responsibility and a contribution to make to the church.

1. We believe that we should cooperate with the local church in carrying on its program wherever such service is needed.

2. We believe in the church as the greatest agency for good which we have.

3. To combat indifference toward religion on the part of students on university and college campuses, we pledge our devotion to the church by being more genuinely and consistently Christian in our daily living.

4. Believing that "forced religion" breeds insincerity in the spiritual lives of students, we are opposed to compulsory measures in campus worship.

5. We believe that as Christian students, we should take definite stands on world problems, regardless of consequences.

a. We believe that war as a method of settling disputes between nations is ineffective and contrary to the Jesus way of life.

b. As our contribution to the solution of the race problem we believe that, as Presbyterian students, we should be more Christian in our attitudes toward students of all races.

c. Believing that ideals of Jesus are practical in right living, we challenge the sentiment that Christian principles cannot be applied in industry.

ORGANIZATION PROPOSED

6. In order that Presbyterian student life be more vitally related to the work of the church and to the world task of Christianity, we propose that a National Association of Presbyterian Students be formed.

An executive committee was formed which is to set up the national conference to be held next spring. This committee consists of Bernard E. Meland, McCormick Theological Seminary; Katherine Wilson, Purdue University, and Lewis A. Westphal, Carroll College.



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similar needs, is the necessity of stewardship. Some Methodists apparently question whether the problem of the collection of funds for denominational agencies is as simple as that.

Attack on Candidate's Religion Fails

As the gubernatorial campaign in Maine came to a close, Senator Brewster, the Republican nominee, was hotly assailed from one quarter because of his supposed understanding with the Ku Klux Klan, and from another because of his membership in the Christian Science church. Certain Maine physicians circulated a petition against Mr. Brewster because of the latter fact. Neither attack, however, seems to have done much damage. Maine went safely Republican, as usual.

Buried Treasure to Help Presbyterian Mission

Rev. Lloyd S. Ruland, Presbyterian missionary working in Nanking, China, reports the recovery of pottery dating from the reign of Chen Hwa, 1465-88 A. D., while excavating for the site of a new church. The mission with which Mr. Ruland is connected wished to build a new church in the heart of the city, but could only purchase an abandoned palace, which was shunned by the Chinese because of the large number of executions that took place there at the time of the final defeat of the Taiping rebellion, more than fifty years ago. Suspecting that, before the sacking of the city, it might have occurred to the own-

ers of the palace to bury some of their treasures, the contract made by the mission provided that any objects of value dug up in the course of building operations should become the property of the mission. It is stated that the porcelain, after having been appraised by experts, will be sold and the proceeds applied to the work of the mission.

Freud Deserts the Libido

In a recent book review the New York Times, commenting on the latest work of the famous psychoanalyst, Dr. Sigmund Freud, has this significant statement: "Dr. Freud has come to the conclusion that thoughts of life beyond the grave play a greater part in our lives than any other instinct, including love." Yes, Dr. Freud is growing old.

Discover Ancient Church in Antioch

The latest archeological discovery of importance has been the uncovering of an ancient Christian church in Antioch of Pisidia, Asia Minor. Because of inscriptions referring to a bishop who lived about 375 A. D. it is suggested that the edifice, which is in the familiar basilica style, may have been erected by the congregation that succeeded that to which the apostle Paul preached in a private house. If this was the case there is evidence of the rapid progress of the Christian message in the size and magnificence of the building which the young church was wealthy enough to build. Ruins of the earlier church were found below the

level of a later and more ornate structure on which the excavators, who had been sent out by the University of Michigan, were working.

Scholar and Evangelist Join Forces

London is to experience something new in the way of an evangelistic campaign this winter when Dr. T. R. Glover and Gipsy Smith join forces. Dr. Glover is to speak at midday meetings at the Westminster Central Hall, while the Gipsy is carrying on a great campaign of evangelism in the English capital.

Local Ministers Drafted for Episcopal Promotion

The field department of the national council of the Protestant Episcopal church is trying to get away from a professionalized promotion force by selecting 26 men from the ranks of the active clergy to act as field secretaries. These men are commissioned as associate secretaries of the council, and are under obligations to give two weeks out of each month to the general promotional work of their church. Their parishes continue to pay their salaries. In this way the full-time staff of the field department of the church is held at a minimum.

Y. M. C. A. Forges Ahead in Czechoslovakia

Negotiations have been concluded between the Y. M. C. A. and the government of Czechoslovakia whereby \$1,000,000 will be expended in extending the work of the association in that country.

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Three-quarters of the money will be contributed in Czechoslovakia, and the rest will come from America. The most complete plant will be in Prague, but there will be other branches in minor cities. At the recent meeting of the plenary committee of the world alliance at Geneva it was reported that other countries in

eastern Europe may adopt a similar course.

Plans for Pan-Pacific Conference Outlined

At the Y. M. C. A. world conference at Portschach last year it was proposed to hold a Pan-Pacific conference on a

Congregationalists Propose New Social Creed for Federal Council

SEVERAL WEEKS AGO The Christian Century told of a revised social creed drawn up by a special committee of the social service commission of the national council of the Congregational churches. By an oversight, but part of that proposed creed was printed at the time. Now that the Congregationalists have determined to present the document to the approaching meeting of the Federal Council of Churches, asking that it be substituted for the present social creed as adopted by the council, it should receive careful study. It is, therefore, printed herewith in full:

A PROPOSED SOCIAL CREED

The Social Creed of the Churches is an attempt to point out certain consequences which would follow for our social life if we were to take Jesus in earnest and make his social and spiritual ideals our test for community as well as for individual life. It insists on a strengthening and deepening of the inner personal relationship of the individual with God, and a recognition of his obligation and duty to society. This is crystallized in the two commandments of Jesus: "Love thy God and love thy neighbor." It involves the recognition of the sacredness of life, the supreme worth of each single personality, and our common membership in one another—the brotherhood of all. In short, it means creative activity in co-operation with our fellow human beings, and with God, in the everyday life of society and in the development of a new and better world social order. Translating this ideal:

I.—Into education means:

1. The building of a social order in which every child has the best opportunity for development.

2. Adequate and equal education for all, with the possibility of extended training for those competent.

3. A thorough and scientific program of religious education designed to help christianize everyday life and conduct.

4. Conservation of health, including careful instruction in sex hygiene, abundant and wholesome recreation facilities, and education for leisure, including a nation-wide system of adult education.

5. Enforcement of constitutional rights and duties, including freedom of speech, of the press, and of peaceable assemblage.

6. Constructive education and Christian care of dependents, defectives, and delinquents, in order to restore them to normal life whenever possible but with kindly segregation for those who are hopelessly feeble-minded.

II.—Into industry and economic relationship means:

1. That group interests whether of labor or capital must always be subordinated to the welfare of the nation as a whole.

2. A frank abandonment of all efforts to secure unearned income, that is reward which does not come from a real service.

3. Recognition that the unlimited right of private ownership is un-Christian.

4. Abolishing child labor and raising the legal age limits to insure maximum physical, educational, and moral development.

5. Freedom from employment one day in seven.

6. The eight hour day as the present maximum for all industrial workers, and a reduction to the lowest point that is scientifically necessary to produce all the goods we need.

7. Providing safe and sanitary industrial conditions, especially protecting women.

8. Adequate accident, sickness, and unemployment insurance, together with suitable provision for old age.

9. That the first charge upon industry should be a minimum comfort wage, which will enable all the children of the workers to become the most effective Christian citizens.

10. Adequate means of impartial investigation, and publicity, conciliation, and arbitration, in industrial disputes.

11. The right of labor to organize with representatives of their own choosing, and to a fair share in the management.

12. Encouragement of the organization of consumers cooperatives for the more equitable distribution of the essentials of life.

13. The supremacy of the service, rather than the profit motive in the acquisition and use of property, on the part of both labor and capital, and the most equitable division of the product of industry that can ultimately be devised.

III.—Into agriculture means:

1. That the farmer shall have access to the land he works on such terms as will ensure him personal freedom and economic encouragement, while society is amply protected by efficient production and conservation of fertility.

2. That the cost of market distribution from farmer to consumer shall be cut to the lowest possible terms, both farmers and consumers sharing in these economies.

3. That there shall be every encouragement to the organization of farmers for economic ends, particularly for co-operative sales and purchases.

4. That an efficient system of both vocational and general education of youths

(Continued on page 1252.)

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Christian program for the Pacific area at Honolulu, from July 1 to 15 in 1925. A preliminary program has now been outlined. The aim will be to consider the problems of the Pacific area from a Christian standpoint.

DePauw Elects Murlin to Presidency

Trustees of DePauw University, Methodist institution at Greencastle, Ind., announce the election to the presidency of Dr. Lemuel H. Murlin, at present the president of Boston University. Dr. Murlin has made a remarkable record as a college executive, first at the helm of Baker University, a Methodist school in Kansas, and then in bringing the denominational college in Boston to the largest enrolment of any educational institution in New England. More than that, Dr. Murlin developed Boston on a "pay as you go" basis that has been widely studied, and somewhat copied, in educational circles. The presidency of the Indiana college takes on added denominational significance because the last three presidents have been made bishops of the Methodist church: Bishop McConnell of Pittsburgh, Bishop Hughes of Chicago, and Bishop Grose of Peking, China.

Ten Missionaries Her Share

The foreign missions society of the southern Baptist convention, which has been publicly lamenting its inability to

send to the fields scores of prepared missionaries because of lack of funds, is now rejoicing over the act of Miss Varina Brown, of Anderson, S. C., in taking over the complete equipment, sailing expenses, and future support of ten missionaries. Five other recruits are provided for on the same terms by as many churches.

Baptist Boards Have Large Assets

A recent careful appraisal of the assets of the seven benevolent boards of the northern Baptist convention shows a total value of \$37,744,058. Of this total, more than \$9,000,000 is credited to the foreign mission society and more than \$13,000,000 to the home board. Property values estimated to be between \$3,000,000 and \$5,000,000 on the foreign fields are not included in the appraisal because of insufficient data.

Methodists Send Out 48 Missionaries

Forty-eight missionaries of the board of foreign missions of the Methodist Episcopal church are sailing for the various mission fields during the month of September. A number of them are new missionaries just appointed, while others are returning to their fields after furlough in the United States. Twenty-seven are to serve in China; eight in India; two in Japan; three in South America; four in Africa; one in Singapore, and two in France.

DISCUSS MUTUAL PROBLEMS

(Continued from page 1244.)

science took the platform of the conference to present questions of moment, while others equally eminent joined in the open discussions that followed all such addresses. Among the many statements that aroused peculiar interest was one by Canon B. H. Streeter who, speaking on "Creative Prayer," came to this conclusion:

"God is not a third party; in him all of us live and move and have our being. The exact extent to which the individual soul is a part of the Infinite Spirit, or is separate from it, is a matter on which philosophers have said much and will say more. But we are at least on safe ground if we say that intercessory prayer is a natural and inevitable expression of the fact that man is a social animal who, as he becomes more religious, becomes more social. As he advances in religious application he advances in the love of man as well as in the love of God, and as he advances in the realization of sonship toward God he advances in the realization of his brotherhood to man. It follows that both the sonship and the brotherhood must finally have expression in that right orientation of the self to the divine wherein consists creative prayer."

HALDANE NO MECHANIST

Perhaps no expression of the cordial attitude of modern science was of greater moment than that of Prof. J. S. Haldane, the famous philosopher and scientist, who said: "I cannot regard the mechanistic

theory of life as tenable. It involves quite impossible assumptions and leads us nowhere in respect of the characteristic phenomena of life. The ideal mechanical world of Galileo and Newton corresponds sufficiently well for most practical purposes with our conception of inorganic phenomena, but it has no correspondence with our conception of biological phenomena. A mere mechanical conception of physical phenomena is fundamentally inadequate. Our universe is a universe of perceived interests and values and of responsible conduct. We are not mere self-centered beings, complete in ourselves. Something not ourselves binds us together in spirit—the reality which men call God.

"During the most of my life I have been struggling more or less with scientific dogmatism, but I have never before addressed an audience largely clerical. As you have been good enough, or rash enough, to ask me to do so, I wish to take the opportunity of adding my voice to those of others who are engaged in struggling with the shackles of theological dogmatism. There are very many who, like myself, are kept away from existing churches by dogmas which they cannot honestly countenance, and perhaps a still larger number are actively hostile because they regard churches as hotbeds of superstition. If I thought my country could get on equally well without churches, I should not care what was taught in them. But I do not think so. We need to be constantly reminded of that spiritual reality which manifests itself in willing service of every kind and

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without the perception of which our country would relapse into chaos.

"The churches cannot afford to be hampered by unintelligible beliefs which are mainly materialistic accretions of Christianity and which greatly weaken its influence on those who are worth influencing. Religion itself stands on grounds which cannot be assailed. It has no use for rickety defences. The story of Jesus and his teaching appeals to all men, and influences them practically because it touches what is deepest and most real in them. There are many, however, who feel forced to conclude that that teaching was based only on emotional illusion; hence adequate philosophical or theological support is needed for it. This support should be based on the widest philosophical and scientific knowledge. Any shirking of the questions involved or cowardly sheltering behind mere traditional authority is fatal. If I know my countrymen, I know that sooner or later they will cease to tolerate such methods. The true function of a church is to help men to see reality as a whole and guide their actions accordingly, thus preventing social chaos, intellectual confusion, and artistic decay."

PROPOSE NEW SOCIAL CREED

(Continued from page 1249.)

and adults living on farms shall be available.

5. That special efforts shall be made to ensure the farmer adequate social institutions, including the church, the school, the library, means of recreation, good local government, and particularly the best possible farm home.

6. That there shall be a widespread development of organized rural communities, thoroughly democratic, completely cooperative, and possessed with the spirit of the common welfare.

IV.—Into racial relations means:

1. The same protection and rights for other races in America that we ourselves enjoy, especially legislation against lynching.

2. Eliminating racial discrimination, and substituting full brotherly treatment for all races in America.

3. The fullest cooperation between the churches of various races, even though of different denominations.

4. Special educational and social equipment for immigrants, with government information bureaus.

V.—Into international relations means:

1. The removal of every unjust barrier of trade, color, creed, and race, and the practice of equal justice for all nations.

2. That the old methods of secret diplomacy and secret treaties are today unnecessary and un-Christian.

3. That all nations should associate themselves permanently for world peace and good will, that war should be legally outlawed, and that differences between nations should be settled in an international court.

4. That any dishonest imperialism of selfishness must be replaced by such genuine disinterested treatment of backward nations as to contribute the maximum to the welfare of each, and of all the world.

5. That military armaments should be abolished by all nations except for a small police force.

6. That the church as an institution should no longer support war in any form. (This would still leave the individual free to do as his conscience dictates.)

The committee which prepared this creed consisted of John Calder, Henry Kendall and E. E. Guthrie, of Massachusetts; Malcolm Dana, of New York; J. B. Lee, of Connecticut, and Jerome Davis, of Yale University.

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